

ZION'S HERALD

Published by the Boston Wesleyan Association, for the New England Conferences of the Methodist Episcopal Church.

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Established January, 1833.
Volume 47.—No. 13.

BOSTON, MARCH 31, 1870.

HOW TO CURE SIN.—Our former editor, and most excellent brother, Rev. Dr. Wise, has an interesting article in last week's *Advocate*, on the true mode of reform. And though he seems to fail to perceive all the excellent work done by that princely orator and man, Wendell Phillips, he rightly apprehends that the true work of reform is to build up the right ideas. Yet this must often be preceded by the destruction of the wrong ones that have got hold of the world. Luther was a terrible idol-breaker; so was Cromwell; so was Knox, so is Spurgeon, and almost all famous preachers. So were all the early abolitionists in Church and State. They erred, sometimes, in striking too hotly and indiscriminately at both Church and State, and even attempted to destroy or abandon both, in their zeal for reform. But their wiser associates tempered their zeal. All such words should be spoken in the most loving spirit; they should never speak harshly of individuals. They should always love the sinner the harder, the more they rebuke the sin. Very true are these closing words:—

"The world is very far from being saved. Much work remains to be done in it before Christ's sovereignty will be acknowledged by the teeming millions of its inhabitants. Let us who love the Master do as much of that work as we can. If we must censure, let it be chiefly by the potential voice of our example. If others do not give enough, let us give liberally; if others are worldly, let us be spiritual; if others are indifferent, let us be zealous; if others do wrong, let us do right; if rebuke becomes a duty, let our actions point the arrows, while charity draws the bow of our reproofs. Rebuke implies authority or superiority. Let us earn these by our active work in building up the kingdom of Christ. Above all things, let us ever keep in mind the truth, that men can never be denounced out of their vices. Teach them to put on faith and love, and when they array themselves in this dress, their vices will drop from them like moth-eaten garments."

The Boston Theological Seminary have just published their annual circular. The number of students this year was fifty. Its lectures the present season have been delivered by Prof. Bennett, Dr. Lore, and Rev. Mr. Vincent. Rev. Dr. McCosh will conclude the series next month. The lectures for the coming year will be given by Rev. Dr. Haven, of the Northwestern University, Rev. Prof. Bennett, Rev. Bishop Janes, and Rev. Dr. J. P. Thompson. The school is flourishing, and its prospects excellent. The President adds a new feature, a synopsis of the progress of our Church in educational matters. He recounts the number of students in our New England seminaries, the gifts to the Wesleyan University, the organization and prospects of the Boston University, and other steps forward of the Church in this class of her enterprises. It is a valuable document, and be-speaks wisdom and energy in its management. We hope the brethren who are able will give the representative of the Seminary, Rev. Dr. Patten, their liberal help in raising the balance of two hundred thousand dollars, three fifths of which are pledged on condition all is raised—that the endowment of the Seminary may be completed, and the buildings immediately begun.

Prof. Newhall's sermon before the New England Conference was an able discussion of the alleged discrepancies of Scripture. He laid down formulae that would solve these problems, the difference between matter and form, or idea and expression, the point of view of the writers and of the readers, the difference

between detail and contracted or fragmentary condensations, the difference between the objective and subjective, or the point of view of God and of man, and the natural inadequacy arising from the laws of progressive development. These points were elaborated clearly and elegantly. Objections may be raised to the first point, but the summary was very able and satisfactory.

The session of the Providence Conference was a pleasant time. The little debates that stirred the calm of nature and grace were healthful and inspiring. The missionary collections were a tenth larger than last year, a proportion which, if kept up over the Church, will give a good increase to this treasury. The Church Extension had a very flourishing anniversary, and has grown wonderfully in favor with this Conference, by its favors to Trinity Church, in Providence. The remarks of Drs. Upham and Coggeshall were always short and spicy, and rarely failed to bring down the house. The entertainment was delightful, and the preachers left the city with a feeling of rejoicing and regret that will flavor richly all the coming year.

The winter is over and gone. The air is filling up with the warmth of the returning sun. The snows fly from before his face, and the country is full of the sound of streams. Is there a like melting of your soul, O sinner, under the sacred beams of the sun of grace? Do you feel that the icy and stormy atmosphere of your thoughts and feelings is yielding to these saving influences? Has the Sun of Righteousness arisen upon you with healing in His beams? Let not nature rebuke your hardness. Allow the smiles of God to break over your soul, and to win you to His salvation. Bring forth flowers and fruit unto God your Lord.

A photograph of the seven Chinese ministers of the Chinese Conference is for sale at J. P. Magee's, for only fifteen cents, which will yet be of much price. It gives their names: Li Tu Mi, Hu Sing Mi, Yek Ing Kwang are the deacons. The elders are Sin Sek Ong, Hu Yong Mi, Hu Po Mi, and Ling Ching Ting. A few look somewhat in years, and one is evidently quite a youth. They are the first fruits of the twenty thousand which a century will bring forth. What would we not give for the group at Philip Embury's, or our first preacher? Put this in your photograph album.

A very extraordinary work of grace has been going forward this season, at Westfield, Mass. Over four hundred persons have professed conversion. The labors of the "Troy Praying Band" have been most valuable. They are an excellent body of brethren, who labor in season and out of season in this best of works. They have also been effective in Springfield and Chelsea.

The latest curiosity of legislation is the bill proposed in the Massachusetts Senate, to give parties who have lived together five years, a right to apply for divorce. This is a good deal more sensible than the usual practice of giving this privilege to those who have lived separately five years. If it is a reward of merit, let the virtuous possess it. The bill is a happy satire on the multitudinous folly of divorce legislation.

Mr. Atwood, the editor of *The Universalist*, gives a good sketch of the rise of his denomination in the last *Old and New*, though his pen is not so racy here, as when he essays his lighter work in his own columns, even though that lighter work be a playing round THE HERALD candle to the manifest scorching of the pretty feathers on his quill. He confesses here, what he scolded us so hotly for saying, that his Church first sprang up in Gloucester, the Potter meeting-house in New Jersey having no vital relation to the origin or growth of the body as such. "At Gloucester the first society of Universalists were gathered, and the first church edifice (after the Potter meeting-house) erected when John Murray was first settled." *The Universalist* should correct its charges after the model set it by Rev. Mr. Atwood, in the *Old and New*. He acknowledges Mr. Ballou as their doctrinal founder, and confesses that on the essential point of early Universalism, punishment for sin solely in the flesh, or in this world, he has to-day substantially no followers. "The death and glory" theory, preached aforetime in all these sermons, and the real centre of their life, is thus confessedly abandoned. He says their last stage, education, is being followed by those of discipline and religious life; the first, the Church instinct, so rife today in this body, and in portions of the other liberal wing, and the last, as he acknowledges, "lightly prized heretofore among many Universalists, but what Christians of every name have found essential to the production of spiritual-mindedness." Churches and sacraments "have greatly multiplied within the past ten years." It is a sign of their conversion to all the truth. Having abandoned the doctrine of the immediate and eternal salvation of all men at death, allowing "future discipline," and not saying how long, or what sort it is, fighting rationalism and radicalism, clinging to the Church, and cultivating spirituality, we have hopes that even this remnant may yet be saved from its errors, and embrace all the truth as it is in Jesus.

Almost the last letter written by Rev. Dr. McClintock was sent to Rev. J. M. Tuttle, of Rahway, N. J., on the day when his son was to be buried. He refers to his sickness, and most unconsciously prophesies his own immediate departure. The day he wrote it he took to his bed, and soon fell into the fever of which, three weeks later, he died. It shows how frank and sympathizing was his nature.

MADISON, N. J., Feb. 11, 1870.
DEAR BROTHER AND FRIEND:—I sympathize from my heart with you all. But now much brightness is there—enough to illuminate even the grave in which you are soon to lay your dear boy. Soon we shall all be gone. May we all join him in safety beyond the river.

"I regret bitterly that it is impossible for me to come tomorrow. I have returned home with sore throat, and pain in my chest, and shall not be able to fill my appointment on Sabbath without entire rest and medicine to-morrow.

"Best love and sympathy to Mrs. Tuttle.
"Ever your faithful friend, JOHN MCCLINTOCK.
"Rev. J. M. Tuttle."

It appears by the testimony of the officers of the Bombay that the reason they made so speedily for land after the collision with the Oneida was that they feared such damage had been done their own ship as to hazard the safety of those on board.

Original and Selected Papers.

"THY FATHER WHICH SEETH IN SECRET."

O, the loving, searching eyes
Of our Heavenly Father!
How they pierce the secrerries
Noticed by no other!

How they treasure, how they guard
What awaits His blest reward!

Maybe it was just a tear
Of your silent shedding,
O'er a brother's wayward steps

Sinful pathways treading:—
"Brother's keeper," you were true,

And God saw it, and God knew!

Or perchance life's daily cares
Only were clasped tighter,
That another's load of woe
Might be somewhat lighter;

And a sorrow be made less
By your watchful tenderness.

Or it was no deed at all;
Just a patient bearing,
On and on through weary years
With a heart despairing,

While good angels took the care
Up the viewless ladder-stair.

As the streamlets issue forth
From the mountain's quiver,
Winding, swelling, till they're lost,
In some mighty river—

So these secret promptings move
From and to Eternal Love.

And God sees their coming forth,
And He sees thoff tending.
And He watches all the course
Of their quiet wending,

Till they empty in the river
Flowing from His throne forever!

As the winter garners up
In his hidden treasure,
Bud and leaf to issue forth
In next summer's pleasure—

So, neath many a mortal guise
Hide the flowers of Paradise.

And the perfume of those flowers
Is low-breathed prayer,
Rising ever to God's throne
Through this earthly air,

Fragrance which His love doth store,

And in "golden vials" pour.

MARY GARDINER.

A WALK ON THE BORDERS OF OUR ZION.

[The following article is referred to in our editorial columns. It was the last article, probably, our revered Bishop wrote for the press. It has, therefore, a sad value. We take the liberty of publishing the note that accompanied the article, feeling that the event that has since occurred, justifies our departure from his wish. It will be read with especial interest, giving glimpses of his broad and genial heart, and making the Church the more keenly realize its great loss in this dear bereavement.]

WHEELING, 18th March, 1870.

MY DEAR BROTHER:—You have a few hasty lines penned at night at the tavern. Use them if you wish, but as there would be a little impropriety in one standing in my relation making public his observations, I must beg that you will suppress my name.

Yours truly,

E. THOMSON.

Cincinnati is a good deal exercised on the School question. You have, doubtless, seen the decision of the Superior Court. In April there will be an election of a new School Board—the Catholics, infidels, and Jews, combining against the Bible—the Protestants, with few exceptions, combining in its favor. If the former succeed, the school system must be broken down, and sectarian schools will take their place. For if the Bible be excluded from the common schools, the Catholics will still oppose them, and the Protestants will become indifferent to them. Hence neither party will feel willing to be taxed for them, and both will unite in opposing the tax for their support, or in securing a *pro rata* distribution of its proceeds. So it seems to me.

LOUISVILLE

is growing rapidly, and is now a powerful rival of Cincinnati. Her jealousy, probably, defeated, in the Kentucky Legislature, the great railway bill in which Cincinnati was so deeply interested.

A Conference of colored preachers of the M. E. Church, was lately held here—the Lexington. It has about fifteen members, though it makes about 37 appointments—many places being supplied. You do not like to see the whites and blacks in separate Conferences, nor do I, yet perhaps we should if we lived at the South. Certain it is that both parties desire it, and the colored preachers improve more when left to themselves.

Most of these brethren of the Lexington Conference, if not all, were, before the war, slaves. One of them claims an Indian origin, some are mulattoes, none quad-

roons; most are pure negroes, though the wives of two would pass for white women. It is remarkable what improvement they have made. Most of them can read, yet they should be allowed a little time to prepare before they are called on. Many of them can write, though some still make their mark. One Presiding Elder signs only his initials, placing them horizontally and inverting the proper order.

Their opportunities of improvement are poor. The Bishop, in his address to the candidates, having cautioned them against using words they do not understand, and advised them to look at every word in the dictionary before they used it, unless they were sure they could correctly define it, was told that they had no dictionaries, did not know where to get them, had not money to pay for them, and would not know how to use them, if they had them; for example, they would be likely to look for "Philosophy," under F. They said they would deem themselves much better if they could get spelling-books.

THE MOUNTAIN REGION.

The poor whites, especially in the mountain region, are nearly as uneducated as the negroes. I saw a petition at the Kentucky Conference as bad, even worse, than any document presented at the colored Conference. How you would laugh if you could see it! yet, strange to say, the Presiding Elder said it was his opinion that the man was not only an official member of the Church, but a schoolmaster. Many of the people there can neither read nor write. The preachers of that section are generally of the hardshell variety. They wear a striped vest, use a nasal tone, and boast of their ignorance. One said lately, "I am too ignorant to lead you astray; I don't use no dictionary words; I simply *midigate* the gospel."

One of our own men wanted to preach; the circuit preacher and elder thought him too ignorant. He went to the circuit judge to obtain license, who, smiling, said, "I have no authority to license you to preach." He then went to the prosecuting attorney, who, being a great joker, told him to go to a certain Baptist deacon who had lived long in the neighborhood, and in presence of witnesses, demand license three times. If then he was denied, he might organize himself into a church, and license himself; "that," said he, "is the law." He followed the attorney's advice, and stranger still, has a few followers. Is not this Independency? But how many of our churches have had some such origin!

Concerning this mountain region, the agent of the American Bible Society, Dr. Savage, said, "There are many families in it that have never seen a leaf of the sacred Scriptures, and many that have never heard a sermon from the lips of any minister in twenty years. There is much less religious knowledge there, than there was twenty years ago."

This is the region whence came that delegate in the Kentucky Legislature who, some years since, when a bill was introduced to repeal the bounty on wolf and fox scalps, said, "If you pass that bill you will demoralize us. The Presbyterian clergy go only where there is money, and we have none; the Baptist, go only where there is whiskey, and we don't make much of that; the Methodist clergy go only where there are chickens. Now, if you let the foxes loose upon our hen-roosts, the Methodist preachers will leave, and the country become barbarous."

The Campbellites, who have a prosperous college on what was once the estate of the late Henry Clay, are sending some well-educated ministers into that section of the country, though I am told that these missionaries do not intend to make it their permanent home. Great changes, may, however, soon occur. All the country needs is an outlet. Erelong, enterprising Yankees will build railroads through it and revolutionize it. It contains iron and various other minerals; above all, that great want of the world, carbon, the food of all life, of which should the world be deprived, it must die.

We have been derelict in duty concerning this region. A Presiding Elder said that no Methodist preacher has been sent into Perry County since Adam was created. The people of the mountains are hungry for the word. Women have walked ten miles to Quarterly Meeting, and men have walked twenty, and considering the state of the roads, and the nature of the country, twenty miles is equivalent to 40 miles of ordinary travel. In early days Cartwright, Stamper, and others of like character, entered these mountains, and Methodism was then a power there.

COMPENSATION.

The compensation of clergymen on the Border is small. In the Lexington Conference there were thirty-seven laborers. The aggregate allowance was \$5,020; the total deficit \$1,784.75. The largest salary paid was \$500, the smallest, \$8.75. One of the Presiding Elders told me that during the years '61 and '62, he served the Church faithfully on a salary of fifty dollars a year. He has, however, a small farm which aids him in supporting his family.

Yet there was very little complaining, and there was no Committee on necessitous cases; perhaps all were so necessitous that they could not well discriminate.

It was the only Conference which I ever attended, at which there was no collection taken. The brethren proposed, however, to take a collection for the Bishop, consid-

ering, perhaps, that his was a necessitous case, and when he forbade, they were grieved.

"Man needs but little here below." I could but think of this when I saw an old preacher whose total receipts for the year were thirty-four dollars, singing:—

"Come, thou fount of every blessing."
His face was radiant with gratitude, and when he came to the line,—

"Praise the mount I'm fixed upon,"
his feeling became overpowering.

The compensation of our white preachers on the Border seems very inadequate. A brother in the Kentucky Conference received but \$14 for his first year's toil. It is a wonder how they support their families, and yet, when prudent and economical, they do. Presents, discounts, and perquisites, in many cases, amount to a considerable sum in the course of the year. Then Providence has its compensations. "It tempers the wind to the shorn lamb." In new countries money may always be well invested. In the W. Va. Conference I know one brother, who, by a few fortunate purchases, has been able to retire to a comfortable homestead, with an income of two thousand dollars a year; another who is said to be worth thirty or forty thousand dollars, and a third who sold a piece of land which cost perhaps seven hundred dollars, for twenty thousand. Our clergy are the richest in the country.

FAVORABLE SIGNS.

There are two favorable signs among our colored people—they are anxious to educate their children and to obtain real estate.

THE PERILS OF LOYAL PREACHERS.

Kentucky has been called a bloody ground. There is a sort of chivalry cherished here, which belongs to an earlier period of the world, and during and since the war a fierceness for which it is not easy to account. I have heard of a family feud running through many years, in which sixty persons were killed.

A Presiding Elder of Kentucky Conference tells me that he saw two men suspended to trees by the roadside on the 7th of August last, and he thinks that not less than fifteen have been hung without judge or jury in his district during the past year.

Another tells me that there are six widows in one village, whose husbands were killed in the political strife of the times.

Sometimes, when a man is hung, there is little or no attempt to bring the murderers to justice; in other cases there is a pretense of searching for the offenders, perhaps by the offenders themselves. It has been especially dangerous for a negro to be found out of his neighborhood. Hence some of our colored brethren failed to go to their appointments, and were promptly justified by the Conference. Better times, however, are coming. The Fifteenth Amendment will work wonders. Both political parties will soon be bidding for negro votes. The madness of the South will subside. The *Wheeling Intelligencer* of this morning, commenting on the speech of Revels, says, "The experiment of harmonizing different races under one political system is upon us. Whether we like it or not, the exclusively white man's government is no more. Colored citizenship is to be hereafter a feature of the Republic, and it is the duty of the white race, by friendly encouragement, by education and improvement, to make the best of it. It is no use to complain of what has happened. It was unavoidable. There could be no other outcome of the negro question. The establishment of slavery on our shores rendered inevitable the facts of to-day."

I see by the same paper that the President has sent troops to Charleston. This was unnecessary; all is quiet on the Kanawha. I am just from there. There were a few desperate counterfeitors in the Charleston jail, and a few of their desperate confederates went to the prison at 3 o'clock in the afternoon one day, and entering with false keys, let the prisoners out, and departed safely to the fastnesses of the mountains. The commissioners were in session near by, and the sheriff down street making his observations. Political affairs had nothing to do with the transaction.

CHARACTER OF THE NEGRO.

The negroes, I think, will hardly be found, even under the most favorable circumstances, equal to the Anglo-Saxon in practical life; but, in the fine arts they may excel, especially in music. They will also in eloquence, particularly of the imaginative kind. Lodged miles away from the seat of Conference, I did not have an opportunity of hearing any sermons; but on Sabbath I attended Sabbath-school and love-feast.

The children, well-dressed, sang familiar songs with sweet voices, in slow time and plaintive airs. As I scanned their docile looks, various colors, and cheerful faces, while they sang "O how I love Jesus," I could but think, that even while they were slaves, they had an interest in Christ, and that could they be reduced to bondage again, they could not be robbed of that treasure. Christ is the one in whom all humanity is interested, and who is equally precious to all.

In the love-feast a preacher said, "I intend to stand sword in hand, and push the battle to the gate, until the Master says 'It is enough'."

A sister said, "Bless God, I have heartfelt religion. I know 'scatty when Jesus spoke peace to my soul, and my scales fell off. I know'd the Lord don't convert men to do nothing, but to strain others to be saved. So I set my candle on a hill. I've been the means of bringing fifty souls to Jesus, that has been converted and joined the Church, and when any of 'em dies and goes to glory, I bless God dat my crown is getting brighter. Brethren, I am not for this world; we belong to a better country, and I intend, when the bell rings, to have my trunk packed; so I pack a little every day."

WHEELING, West Virginia, March 18, 1870.

IT IS WICKED TO BET.

BY REV. L. F. HOLTON, S. MALDEN, MASS.

These five words could be taught to any five-year-old child in five minutes. And to five thousand such, who will never have learned, it would prove worth five thousand dollars each — nay, worth their souls, which, but for gambling and the fierce passions which attend it, would have found salvation.

I always wonder that, conscientiously as I was trained in my early youth, this truth was never told me. A child who believes it till fifteen, will never doubt it till he has become so wicked as never to refrain from anything merely because it is wrong. But I saw conscientious persons betting, and never knew a professor of religion to confess it in the broad aisle as a sin. One such spectacle would save hundreds. I have known one person to be excommunicated for buying a lottery ticket, but that same person, a son of one whose praise is in all the churches, was well known to have done other things that would be more painful matters of record.

Left to my own reflections, I came to the conclusion that gambling bore the same relation to theft that duelling does to murder. Two persons agree to risk their own, each in hopes of taking the other's. The very risk they run is a sin, and but aggravates the guilt of their wicked wish to take that to which they have no right. The house-breaker runs his risk of being shot, but does not consider the peril to which he exposes his life as a mitigation of his crime.

On one memorable occasion my principle stood me in good stead. A race-course had vomited its contents upon a ferry-boat on which I was. I looked upon the fellows with as much curiosity as if they had been Kafres or Equimaux. Among them was one, apparently drunk, who had three acorn-cups and a bit of paper which he tried to roll into a pill, and with a ludicrous attempt at dexterity to hide under one of the cups. I saw a scoundrel win bill after bill from his large roll, by betting under which cup the "little joker" lay. I was sure I could do the same, and the nonchalance with which he lost his money showed that he had no right to it. I was even urged by the winner to follow his example. I suspected that he was an accomplice, and that the other was not drunk. But I did not doubt that I should win the first time or two, though afterwards the chances would be two to one against me. But my answer was, "I regard betting as theft." I afterwards found that this was *thimble-rig*, and that I should have lost my money the first time.

The extent of the evil of gambling is not dreamed of by any one of us. Perhaps half the gold won, from the rocks by cruel labor and privation, and which is not the share of capital, nor spent in food, machinery, or superintendence, falls into the clutches of the gamblers and their kith. There may have been regiments in which half the pay of the men, all through the Rebellion, was lost at play. There is hardly a week in which some cashier, treasurer, or trusted teller or clerk, of unblemished reputation, and generally of good family, does not abscond, a victim to gambling. In many of the fairs for churches and benevolent objects in Massachusetts, the laws against gambling are defied. And the sin is not defined and condemned from the pulpit once, for ten times that it is committed under its silent sanction. Our mails are burdened with gift-circulars. A tobaccocon put a gold dollar into every thousandth package of his dirty wares, and makes it twenty by the price he puts upon them, besides always knowing what becomes of the thousandth package. Though men are no longer ruined, as once they were, by drawing lottery prizes of \$10,000 and upward, there are probably no fewer dollars invested in tickets now than then.

But not all chances nor all gains by chance are wrong. By no means. Some chances are made by God. Others arise from the necessary operations of men. Only those that are contrived by men for the sake of sport or to derive gain from them are wicked. An inevitable risk may be innocently shifted or divided by policies of insurance, where they are too great for him on whom they would fall.

Many a man whose estate is large enough to endanger the souls of his heirs, gambles on his own life by insuring it. He speculates against his life — a "bear" in the stock-market against the commodity most precious to him.

I have not spoken of gambling as an incentive to the kindred sins of fraud and extortion. Dealing in stocks and gold, when not for legitimate purposes of investment or special use, is one or the other of these sins, sometimes the three. And so common are the two other sins, and so essential to success, that no man can reasonably hope to increase his wealth by stock-gambling, or any other

form of this sin, without availing himself of the other two which are incessantly used against him.

The criminal law is too powerless against crimes that injure men with their own knowledge and consent. The State constabulary of Massachusetts, apparently actuated by a chivalrous fealty to duty which they brought from the army, are eminent as an exception, but see these men resisted in a midnight attack on a gamblers' den in a country town, driven from the field and taught by a manufactured "public opinion" to play the part of non-resistants.

It seems as if the civil law should afford a surer remedy. Millions are lost annually by the bankruptcy or flight of gamblers, who have developed this ruinous propensity since entering on responsible trusts. It would seem quite feasible to give their legitimate creditors recourse against all those who have won money from them. If the bankrupt is discovered to have been dabbling in gold or Erie, and to have paid differences to B within six years of his failure, let B disgorge principal and interest; or if C shall have ruined B meanwhile, as is not improbable, let C satisfy A's creditors to the full extent of his gains from B, and let the three, in case of default, be treated according to the law for fraudulent debtors.

But the only true remedy is for every parent, pulpit, press, and school to teach thoroughly and seasonably that IT IS WICKED TO BET.

"NOT YET."

"I have called, and ye refused." Prov. i. 2.

"Give me thy heart, dear one;

At early morn I've come,

That thou mightst hear

My voice so soft and low,

Thro' the deep silence flow

To thy young ear."

The little feet are stayed,

Flits o'er the brow a shade,

A half regret;

Then a low murmuring,

As some wild bird might sing,

"Not yet! Not yet!"

"Give me thy heart, my child;

The paths of earth are wild,

I'll keep it pure.

Thro' mazes yet untried,

My own right hand shall guide

Thy feet secure."

"O low persuasive tone!

I all its sweetness own!

Nor will forget,

For love as true as Thine,

To give this heart of mine;

But O, not yet!"

"Give me thy heart, my own,

The noon-day sun hath shone,

Full on thy brow.

The shelf-ring 'Rock' is strong,

And thou hast wandered long,

Come rest thee now."

"I hear the noon bells chime,

And, Lord, that voice of Thine;

But I must get

Earth treasure; it shall be

All given unto Thee;

But O, not yet!"

"Give me thy heart, my son,

I, the long-suffering one,

Call yet once more;

The twilight shades draw near,

O, surely Thou wilt hear,

If ne'er before."

He hears that midnight call,

Voice quickly heard by all,

But lips are set

With mystic seal of death;

Still falls with parting breath,

"Not yet! Not yet!"

ADELAIDE STOUT.

SERMONS AND MEDIEVAL CHURCH-GOING.—In a review of Mr. Jeaffreson's work, entitled "A Book about the Clergy," the *Spectator* says:

Beginning with the written sermons which were so obnoxious to the Puritans, and which were called "bosom sermons," from being taken out of the bosom folds of the clergyman's gown when he entered the pulpit, we are led through a full account of the ancient discourses. The Puritans thought written sermons betokened indolence, but they held, above all, that a sacred orator should speak with the immediate inspiration of the Holy Ghost. When Bishop Bull, as a young man, was officiating as a minister near Bristol, he dropped the notes of his sermon, and the congregation, thinking he was preaching from a book, exulted at the prospect of his not being able to continue. But he silenced their laughter by a burst of unstudied eloquence which showed that he had no cause to rely on his manuscript. In those days the audience did not preserve its present discreet silence. If a sermon was popular it was greeted with "humming," that is, with a monotonous purring noise made by repeating very rapidly in an undertone the words, "Hear, hear, hear." We may remember Sydney Smith's description of the embarrassment caused him by a similar sound proceeding from Lord Dudley and

Ward, during one of his sermons. Yet the early English congregations did not confine themselves to expressions of approval. If a sermon gave offense, there was at first an ominous silence, and then came inarticulate groans. Thus public opinion could be brought summarily to bear, instead of venting its dissatisfaction out in the street, where the unfavorable criticisms rarely come in their native vigor or to the preacher's ears. The comparative infrequency of sermons rendered them naturally more elaborate, and gave them a greater significance, than is the case at present. We are told that Henry VIII. considered four sermons a year enough for a congregation. Our modern Sunday services add exactly a hundred to the number. An unwritten etiquette requires every parish clergyman to preach morning and afternoon, while some have a further sermon in the evening, and we remember one pastor who preached every saint's day to the village school-children and his own family. Mr. Jeaffreson shows that in Henry VIII.'s time many preachers exceeded the required number, but there must be clergymen now who would be glad if the present number were to be diminished.

Another subject on which we find some curious details, is the gradual growth of the pew system. Pews do not appear to have existed before the Reformation. There were few of them in the churches of London during the reign of Henry VIII., and Sir Thomas More protested against those which were to be found there. Under Elizabeth they were generally introduced, though there were contentions and even riots about them as late as the time of Charles I. It may be said that the pew system was an improvement on the state of things which preceded it, when the body of the church was a lounge for the idle and the lovers of gossip, or was used at certain times for a fair or market. We quote Mr. Jeaffreson's description of the manners of a feudal congregation:

"One bad result of the ancient social use of the Christian temple was the air of irreverent familiarity that distinguished the medieval Church assemblies during Divine service. On such occasions the public quarter was never without a due complement of frequenters, but their dress and conduct were such that the spectators whose religious proclivities were in the direction of Lollardy had cause to disapprove the lightness and ingenuity of the gossiping throng. The women donned their brightest attire ere they set out for church on sacred days; and on entering the place of worship they often showed that their presence in the house of prayer was quite as much due to love of the world as to delight in holy thoughts. Having duly crossed themselves half-a-score times, knelt on the bare floor for five minutes, and intoned the 'Te Deum' in a loud roar, they deemed themselves at liberty to look about for their admirers and relate to their acquaintances. The ladies of superior degree very often had a narrow hawk perched on their wrists and toy-hounds following close at their heels. The case was the same with the men, who having walked to church on the look out for wild birds and four-legged game, brought their hounds and falcons into the sacred edifice — where the chants of the choir and rolling melodies of the organ were often marred by the barking of dogs, the jangling of hawk-bells, and the screams of children, terrified by the noise of savage mastiffs. And while this riot was going on in the nave, the priests in the choir or chancel would put their heads together and gossip about the latest scandals of their chapter or of the neighborhood, make engagements for pleasure-meetings after service, and exchange opinions on the newest affairs of politics."

HOW IT FEELS TO RIDE ON A COW-CATCHER.—Mrs. Calhoun, in her brilliant letters in *The Tribune* on California and Oregon, thus describes the novel experience of riding on a cow-catcher:

"It is like the delight of flying, or rather it is what flying might be if wings were unencumbered with a body. The whole tremendous motive power is out of your sight, forgotten. You sweep on, swift, inevitable, effortless, irresistible. In your imagination you become a Fate, a Fury, one of the inscrutable black genii dear to your childhood, Time, Death itself. You command the world. If it were worth your while, in your swift progress, you would sweep it after you. You are so vast a power that you cannot be expressed, else you would shout or shriek. But you feel that this excitement must not last too long. Fate, Fury, Demon, that you are, you are mortal and the strain is terrific. Well — then, almost as suddenly as you were shot off, you stop — at a steamboat landing, and you are no longer Destiny, but a very stiff-kneed and seriously-galled young person, who with difficulty slides down off the pilot, laughing, and declaring 'A hard place for anybody but the India-rubber Man, born without joints, and with cartilage instead of bones.' Yes, you are mean enough to say that, foreseeing that, if anybody understood the wonder of that ride, there would be no chance for you to make friends with the cow-catcher of engine number two."

WOMAN'S SPHERE ENLARGING.—A brutal exhibition took place at Newtown, L.I., on Saturday evening, Jan. 8th. Thos. Carnochan and Michael Kilpatrick matched their respective wives for a mill, without regard to the rules of the prize-ring, the only conditions being that the woman who was first unable to come to time was to be declared the loser. The stake was a barrel of whiskey. The room in which the women fought was packed with the friends and relatives of both families. The women wore short dresses, and their busts and arms were uncovered. Their entrance was announced by the spectators with wild yells of delight, and the battle was at once begun, without bottle-holders or squires. For forty minutes the degraded women fought like furies, and were all the while encouraged by the brutal spectators. On the expiration of the forty minutes Mrs. Carnochan fell in a fainting fit, and the Kilpatrick faction retired in triumph. The two men were arrested on Monday for cruel treatment of their wives. All the parties were Catholic Irish.

A CURIOUS LITERARY DISCOVERY.—On tearing down a portion of an old religious edifice at Willaston, in Oxfordshire, England, the workmen came upon an oratory hidden in the thickness of the walls, and covered by the paneling of the adjacent room. It contained a small library of the earliest Protestant theology, of the time of the Reformation, concealed, perhaps, during the reign of Bloody Mary, when the possession of such books would doom the owner to fire and fagot. Among other works, are some of John Knox's writings, and a complete copy of the first English, or Coverdale's translation of the Bible.

For the Children.

WHAT THE MARCH WINDS SAY.

O! little children, ye who dwell
In houses safe and warm,
Have pity on the houseless ones
Exposed to wind and storm.
The wild March wind is keen and loud;
You do not fear its power,
As gathered round the cheerful fire
You pass the evening hour.

And when, with kisses full of love,
Dear mother says "good-night,"
And gently lays your sleepy head
On pillow soft and white;
You do not fear the driving sleet;
For you are safe and warm;
But, little children, think of those
Who tremble 'neath the storm;

Poor little orphans, young as you,
That know no mother's care —
Whose infant knees were never taught
To bend in lowly prayer.
And children vainly seeking love
From parents worse than dead;
Who spend in cursèd drink the pence
Which should have purchased bread.

Too often to their wretched beds
The hungry children creep,
To 'scape a drunken father's wrath
In cold and cheerless sleep;
Or listen, shivering, to the blast
Which brings no harm to you,
But mocks their thin and scanty rags,
And chills them through and through.

Remember, children, who it is
That gives you more than they,
And when you meet them, never turn
With scornful glance away.
Remember, too, with grateful hearts,
Your Heavenly Father's word,
"He that hath pity on the poor
Doth lend unto the Lord."

Help gladly then as best you may,
And seek to ease their pain,
And all you give for Jesus's sake
Shall be repaid again.
And though the Saviour condescends
To call the gift a "loan,"
Remember that whate'er you bring
You yield Him back His own!

J. L. H.

PLANTS WITHOUT ROOT.

CHAPTER III.

As for Peter, the other boys had led him a wild chase, before he even drew breath or began to recollect himself, back and forth among the bushes, far over the hill and into the meadow, where at last Tim Wiggins and Jem Crook threw themselves down upon the grass in a boisterous fit of merriment.

"He does look so wounded cur'ous!" said Tim.

"Help yer wash yer face, when I gets through laughin', Peter," said Jem.

For all answer to which, Peter began to fire a swift volley of stones, sticks, clods, and rubbish, at his tormentors. At first this only redoubled their shouts; but as the missiles came thicker and faster, Tim Wiggins's face grew threatening.

"Look a here!" he said, sitting up; — "does yer want that 'ere mug o' yours stuck in the pond and held there? 'Cause if yer does, I'm yer man."

"Just as good be done right off, too," said Jem Crook, rousing up in his turn. "Saves washin'."

Peter Limp stayed his hand at these suggestions; but when he tried to speak, the mud — already drying upon his face — cracked and curled into a dozen wrinkles, making matters even worse than before. The two boys rolled over upon the grass in the ecstasy of their enjoyment.

"Why, Squire Townsend's old porker ain't a bit more strikin' to look at!" cried Tim Wiggins.

"I say, Pete, lend us yer face for a crop o' oats," said Jem Crook.

"Wouldn't need no ploughin'," said Tim Wiggins.

Peter fell upon them, and pinched, and kicked, and cuffed, and bit; and the two mastered his hands and feet, and rubbed his face back and forth upon the turf, until there was some danger of getting rid of the mud at the cost of the skin.

"Now he looks like folks!" said Jem Crook. "How does yer do, Peter? Been out o' soundins so long, I'd kinder got melancholy, and didn't know as 'twas you."

"What was yer about up there, at yer books?" said Tim Wiggins with a scowl.

"Readin'," said Peter, sulkily.

"Nice work for mornin', ain't it?" said Tim. "If I catch ye at it agin' —

"Why, I wouldn't wonder if 'twarn't the very one the white lady giv' him!" said Jem, "and he's goin' to play good boy for a change! 'Tis kind o' slow down there to Limp's — when he ain't home. Lively, then, ain't it, Peter? Flogs yer round consid'able, don't he?"

"Tain't none o' yer business, what he does, nor what I does, nor what nobody does," said Peter, comprehensively. "I was a readin' to Moll — and I'll do it, too, if I'm a minder."

[Entered according to Act of Congress, in the year 1870, by ANNA WARNER, in the Clerk's Office of the District Court of the District of Massachusetts.]

"Why, so he shall! in course!" said Jem Crook. "Does yer allers read so early, Pete? I say, I'm a comin' round some mornin', to hear."

"Help yer pernounce," said Tim Wiggins.

"Tell ye what the words means," said Jem Crook.

"Guess likely yer will — when yer finds out yerself," said Peter, scornfully.

"Come, stop yer chaff," said Tim Wiggins; "let's go get some apples. I'm as thirsty as a bucket. There's a hull lot of 'em down to Peaseley's."

"Fustrates, too," said Jem Crook. "Come on, Peter," — and Peter did not dare say no. Indeed, at first he hardly thought of saying no, the force of old habit was so strong. It was as natural to Peter Limp to go on such expeditions, as it was to go to bed. But as he went along, the words that Molly and he had been reading began to sound strangely in his ears. "Love your enemies," they said, and he was planning with all his might how to do these two boys an ill turn, — how to pay them off for what they had done to him. "Sin not," — it said that too; and here he was on the way to Farmer Peaseley's to steal his apples. Peter felt but half himself as he tramped along over the dewy grass, and the worst of all was that he did not see how to get away. Suddenly a bright thought came into his head.

"Wants to go slower, does yer?" he said, with a scornful glance at his two companions. "Sort o' weakly, ain't yer? Jem Crook's beat out, and Tim Wiggins is thirsty!"

A smart shower of cuffs and pinches was the answer to this sally, in the midst of which Peter Limp started off on the full run towards the orchard, and the other boys followed. Indeed, in the eagerness of self-assertion, they soon passed, and Peter quietly fell behind a little more and a little more, — then dodged behind a rock, — then made for the woods; and once under cover he set off straight for home.

His little sister had lifted her head from the door-stone by this time, and now sat there all quiet and alone, with a very sad, wistful face indeed. Her small ragged apron was stretched protectingly over the Bible, and Molly stroked the much loved book with tender fingers now and then, as if to soften down the affront which had been offered to its teachings.

"I's back again, Moll," said Peter, trying to put a good face on the matter, and to hide the mortification he really felt. "Takes most a hull day to get quit o' them fellers, when once yer begins."

"O Peter," said little Molly, "we was a settin' out!"

"So we be's," said Peter, shirking the obvious point of her words. "Come on, Moll, hand it over. We's read a heap now, but I don't mind givin' ye another turn."

"You threw it down, Peter!" said Molly, still guarding her book.

"Well — and yer picked it up," said Peter, holding out his hand. "A fellow can't help doin' everythin' under the sun."

"But does you know what you's said?" asked Molly, dropping her voice to a sort of frightened whisper.

"Bother!" said Peter impatiently, "how long's you been so partic'lar? If you ain't goin' to read, I'm goin' off."

"Here's the place," said Molly, giving up the book with a sigh. "I's kept my finger in. Begin again, Peter."

Peter would quite as lief have tried his fortunes at another place, but he took the open book and began where Molly bade him.

"My little children, these things write I unto you, that ye sin not."

"Now you sees that's spoke right to us, Peter," said Molly.

"Do sound like it," said Peter.

"And she said the King knew everythin'," said Molly, "so that's how it comed to say we was children. Guess that's just all for me and you, Peter."

"Why there's more young 'uns'n you," said Peter.

"But the King knewed how we'd be settin' out," said Molly, gazing straight up into the blue sky, "and so he put that down. Read it over, Peter."

Peter read it over, and then went on to the words which came next in course.

"And if any man sin, we have an advocate with the Father, Jesus Christ the righteous."

"What's that, Peter?" said Molly, bringing her eyes back and her head down.

"Don't just seem as though I could tell yer," said Peter, looking puzzled; "we's got to mis that, Moll, it's too hard."

"No, we mustn't," said Molly eagerly, — "take part first, Peter."

"Part's easy enough," said Peter, considering the passage. "It's about them folks as will cut up, after all. 'If any man sin,' — yer see some on 'em does, Moll."

"We can't," said Molly decidedly. "What's next, Peter? What's 'advocate'?"

"O, I can tell yer that," said Peter. "Squire Townsend's son — he's advocate."

"This ain't him," said Molly.

"Guess likely no," said Peter; — "this here's another."

"What does him do?" said Molly, with her face in a hard knot of puzzled wrinkles.

"Well," said Peter, with a competent air, "he gets folks

off as is kind o' hard up. Yer see, Moll, fust the sheriff he nabs 'em; and then them that's had things took, they comes and swears to 'em, and wants the judge to send 'em to jail without waitin' a minute."

"And then they has to go?" said Molly.

"Straight off," said Peter, "leastways they would, if young Townsend didn't speak for 'em. But he comes and talks and talks, and then the judge lets 'em go off home again. I heard him once, when old Dodd was up for stealin' Peaseley's sheep."

"Who gets him to talk?" said Molly, who was plainly working out some problem in her mind.

"O they sends him word," said Peter. "Guess likely Sam went that time."

"That's what she telled us, Peter," said Molly slowly, as if she were trying to recollect: "it must have been the advocate. 'Tell Jesus when you's wicked,' she said; 'and tell Him when you's frightened, and tell Him when you feels bad; and beg Him to help.' 'If any man sin' — 'What's it say, Peter?' And Peter read: —

"If any man sin, we have an advocate with the Father, Jesus Christ the righteous."

ENIGMA NO. 9.

I am composed of 18 letters.

My first is in paint, not in brush.

My second is in spring, not in gush.

My third is in earth, and in air.

My fourth is in prayer, not in swear.

My fifth is in whirling, not in steady.

My sixth is in quick, not in ready.

My seventh is in intermix, not in mingle.

My eighth is in thatch, not in shingle.

My ninth is in out, not in in.

My tenth is in liquor, not in gin.

My eleventh is in chestnut, not in nut.

My twelfth is in confirm, not in rebut.

My thirteenth is in three, and in one.

My fourteenth is in drachm, not in ton.

My fifteenth is in sling, not in throw,

My sixteenth is in pitch, not in tow.

My seventeenth is in one, not in two.

My eighteenth is in doing, not in do.

My whole we should always do.

A. H. HERRICK.

ANSWER TO ENIGMA NO. 8.

Cedar.

ANSWER TO ENIGMA NO. 6.

Busybodies.

ANSWER TO QUESTIONS IN NO. 9.

1. 1 Samuel xx. 18 to 20. 3. 2 Kings ii. 19 to 21.

2. 2 Samuel xv. 1.

4. 2 Kings vi. 6.

PROF. RICE AND THE GEOLOGY OF "CREDO."

BY PROF. L. T. TOWNSEND.

In our first article we waived the details of Prof. Rice's attack for particular reasons, but we now take them up, and attempt to show how little occasion the Professor really had to prepare his philippic, and with it burden the pages of THE HERALD.

The introductory remonstrances of the Professor, which are of any importance, are based upon statements respecting the Carboniferous and Cretaceous periods. The general charge is, that the views advocated by the author of "Credo" are both out of date, and inaccurate.

In making specifications, Prof. Rice ridicules the idea, for instance, of calling petroleum the exuding sap of Carboniferous forests. One of the learned Professors in Harvard University, however, gave it as his opinion, no very long time since, that "the essential body of petroleum is the sap of Carboniferous forests." Prof. Rice must attack Harvard University, not Boston Theological Seminary.

He also objects to the statement that limestone and iron constitute the introduction of the Coal period. To this we reply, that iron is a constituent element of both animals and vegetables. It occurs wherever there has been a deposit of animal and vegetable matter under certain chemical conditions. The animal matter of the death-stricken reptilian age mingling with the earlier productions of the Coal period furnished abundant materials for iron deposits. It is at this point, chiefly, that geologists locate the iron. Says Prof. Tenney, "Iron, though common in other rocks, abounds in the Carboniferous system, and frequently occurs in close proximity to the coal."

Again, Prof. Rice objects to the representations of "Credo" as to the destruction of air-breathers in the Coal period. "We affirm," says Prof. Rice, that the air-breathing animals of the Carboniferous period greatly exceeded in number and variety those of the preceding period."

This statement, as to the Coal formation proper, and so far as it applies to the statements of "Credo," and air-breathers proper, we flatly contradict, and upon no less authority than that of Alexander Winchell, LL. D., Professor of Geology, Zoology, etc., in the University of Michigan, and Director of the Geological State Survey. In a work published the present year, speaking of the Coal period, he says: —

"Bees, and bird, and insect were yet slumbering in the chambers of the future . . . Food for them there was none. The atmosphere was a noxious poison. . . . In all the murky air which floated over the land and sea was not one species of an animated being — not a voice, no song of bird or hum of insect's wing to break the dread, eternal silence. In the existing condition of the world, no air-breathing animal could survive."

If the reader will refer to page 90 of "Credo," there will be found a striking similarity, even in the language employed.

Now, since Prof. Winchell's book was published subsequently to "Credo," it is a small rebuke to Prof. Rice, that he has so solemnly warned all his "clerical friends" against the "vagaries" of "Credo?" If reputation for scientific wisdom is the thing sought, our friend should not direct his attacks against the Eastern theological, but against the Western geological professor.

THE HERALD.

BOSTON, MARCH 31, 1870.

THEME, \$2.50 per year. Clergymen, \$2.00—in advance.

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THE BELOVED DISCIPLE.

The Church has been startled by the death of two prominent members this month, within about two weeks of each other, a clergyman and a layman—the first a scholar, orator, and man of affairs of a very large capacity—the second one whose liberality kept step with his wealth, and each was equalled only by his modesty and devoutness. The third time, in the same little month, the bell tolls in the ears of all the mighty congregations in our fellowship, this time announcing the departure of one, surpassing the former in office, and the latter, if possible, in humility.

Rev. Edward Thomson, D. D., a Bishop of the Methodist Episcopal Church, departed this life, on the 22d instant, at West Virginia. His sickness was very short. On the 18th, four days previously, he wrote an article for THE HERALD, which, with the accompanying note, we give on page 146. He was then in fair health. In four days he had gone. The closing words of that article, very near the closing words of his life, strikingly express his own immediate future. Though quoted from another, they utter his own sentiments, and prophesy his own fate. "I am not for this world; we belong to a better country, and I intend, when the bell rings, to have my trunk packed; so I pack a little every day." He had little thought, as he laid down that pen, that his trunk was so nearly packed, that the depot of glory was so nearly reached.

Yet had he so thought, and even known, it is doubtful if his hand would have trembled. He was well prepared for the great change; few men ever carried about in their bodies more strikingly the dying and the living of the Lord Jesus. "A sweeter spirit ne'er wore flesh about him." He was of modest and retiring manners, yet courtly and easy, with a well-bred air, that made him at home in any society. He was of fine culture, and of fine qualities, out of which to make rare culture. The marble was worthy of the statue. His scholarship was very superior in some departments, especially in the literary and scientific. His attainments in the latter branches were such as to win him the high honor of a unanimous invitation, since he has been Bishop, from the directors of the Ohio Medical Society to deliver its annual address. All who heard his remarkable discourses, the winter before this, before the Boston Theological Seminary, will recall his uncommon acquisitions in this school. His rhetorical finish was of a very high order; his imagination strong, and trained. Had he been a resident in this vicinity, and in favor with the school that claims to represent its chief culture, he would have had no superior among them in rank and popularity. The most famous houses would have rejoiced to publish his essays and discourses. The last President of Harvard expressed the highest admiration of his gifts. His wit was keen and kind; his temper, sunny and serene; his will strong, yet so handled as never to give his adversaries offense. The people and students of the town and college where most of his active years were spent, almost idolized him. No college president in our Church, except Dr. Fisk, ever possessed such fascinations over his pupils and the community. He was not unlike him in temperament, though he had less oratorical, and larger rhetorical power.

He was born in England in 1810, but came to this country in 1819. His father settled in Wooster, Ohio. He educated himself for a physician, and was inclined to skepticism, but a study of the Scriptures with an

intent to refute them, resulted in curing this tendency. He was converted at a camp meeting, and was first stationed at the place of his early residence, Wooster. He soon became a popular preacher. He edited, with elegance and skill, the *Ladies' Repository* from 1844 to 1846, when he was made the first President of the Ohio Wesleyan University, taking the office when the only endowment of the college was a debt, and leaving it well founded and flourishing. From this he was called to the editorship of *The Advocate*, in 1856, and to the bishopric in 1860. He filled all his positions gracefully, though his heart always turned to his college as his chosen seat. He even talked, at times, of leaving his Episcopal honors for those of his beloved University.

But he grew steadily in his new seat, and every Conference that he visited, testified to the rare ability of his preaching, and urbanity of his manners. His wisdom was of the best ring, and his influence in the Bench of Bishops was steadily increasing. He was not afraid of moving forward. No new step in the path of progress found him its enemy. He rejoiced that he organized the first Conference in which blacks and whites sat together as brethren; he denounced the spirit of caste that yet lingers in the Church, and is striving to fortify itself in Conference organizations. His last written words are a good evidence of this feeling. He approved of admitting the laity to a seat with the clergy in the councils of the Church. He was, in a word, up with the times. A scholar's habit, a poet's nature, a Christian's soul, all united in this eminent minister, who, all would confess, was the John among our Apostles.

The ranks thin below, but thicken above. The Master does not require long service for everlasting rewards. Among the multitudes that gather at His feet, none will gaze with more devout delight upon that divine countenance; none sink in more adoring awe, none rise in more rapt and unutterable peace. To see him on earth seemed like seeing the face of an angel, so heavenly was his smile; what must it be as it meets the holy of all ages, and as it reflects the smile of the Lord!

His works should be carefully reedited, and several new volumes from his elaborate sermons and orations should be given to the Church, as a memorial forever. For keenness, subtlety, originality, finish, and faith, they will have no superior in the theology of the age.

His walk about Zion soon terminated in the Celestial City. May all the Church, over which God appointed him overseer, as they bow beneath this grievous stroke, beg for his mantle, and be filled with his spirit, advance on the highway which he so cheerfully trod, until, with him and the innumerable company, we bow together before the Lamb, whose choicest attributes of love and loveliness shone in the life and conversation of this beloved disciple.

THE "POWER FROM ON HIGH."

Whoever has read Dr. Stevens's history of the Methodist Episcopal Church, cannot have failed to observe, that he finds two chief causes for the success of Methodism; one, that it was a providential provision for the times; the other, "the chief force" in its success, being the "power from on high," the "unction from the Holy One." This he also lays down as imperatively essential to its future success. The historian has judged rightly; and, both as Methodists and Christians, we shall be unfaithful to our calling and work, if we forget it.

We are not about to review the past. We are content to know that the power which in the early ages of the Church gave victory to the Apostles and their fellow-laborers, is recognized as alone sufficient for the spiritual work of the present generation. It must never be forgotten, that when the days came in which the early Church lost its spirituality, its vital element was gone, and its conquests became only nominal and formal; and we may assume, that should the same loss occur now to the Church, or to any large portion of it, its power for those results for which it was primarily constituted, will depart. Judaism might content itself with being only a depository of the truth, with no aggressive mission to the people sitting in darkness; but not so can the Church of Christ, which has received the truth to give to the whole world, and to every man,

vitalized and made efficacious to salvation by the energy of the Holy Spirit.

These are times of evangelization in which a burning zeal struggles to do its utmost for Christ; but they are times of peril as well, to which our eyes should not be closed. God has been pouring wealth into our hands which, and rightly, we are using for His cause and glory. We are building houses of worship, expensive, attractive, and furnished with the best appliances for comfort, convenience, and use. We are laying broader the foundations, and increasing the number of our educational institutions, partly for the better training of our teachers and our ministry, and partly for the higher intelligence of our people. We are framing and developing large connectional measures of labor and expenditure, and systematizing and consolidating our work with wonderful rapidity. The last ten years have nearly doubled our ability and means for doing Christ's work. The peril lies in the possibility, perhaps we may say the tendency, to rely upon these things which could not, with our increased wealth, innocently have been left unprovided, as sufficient in the changed condition of society, to advance the great work of the Church, without that energy of the Holy Spirit so largely given to the fathers. The more perfect a piece of machinery, the more complete ought its work to be, it is true, but if the motive-power be forgotten in the beauty and adaptedness of the mechanism, the product will be looked for in vain. So if the power from on high do not attend our fresh facilities, the Church, with its vast preparations for nobler and better work, will present a spectacle of orderly arrangement and grand endeavor, beautiful to look upon, but inefficient for corresponding results.

Methodism has come up from nothing, through poverty, to greatness and wealth. The children of the millionaire not unfrequently forget, if, indeed, they ever learn, the principles and methods of their father, and so squander what he has gathered. We trust it will not hold true in the Church. Measures which some of the older denominations have always deemed essential, and which our poverty forbade our adopting at an early period, we are inaugurating in the day of our strength. Presbyterianism, for instance, while multiplying and more heavily endowing its schools, increasing its literature, consolidating its strength, and extending itself across the continent, is not changing its methods, but only adding to them; while it is constantly becoming warmer, heartier, and more perfectly baptized with the fire of heaven. We rejoice therein. May it increase more and more, until the world is conquered for our common Lord. But we are changing our methods in many important respects, and for the better, as we believe, provided we remember that no amount of success hitherto, no grandeur of appliances, no perfection of system, no adaptation of machinery, can supply the place of the abiding upon us of the Holy Ghost sent down from heaven.

Our ministry must never be allowed to degenerate into a profession, but continue to be a calling from God. A profession it undoubtedly is, but this view of it must be entirely secondary. The preaching of the Gospel and the cure of souls can never be lawfully undertaken as a means of livelihood or distinction, although "they which preach the Gospel should live of the Gospel;" and the faithful minister will receive honor from his brethren. Nor with the mere desire to do good, a desire that belongs, or should belong to every Christian, may one enter upon or continue in the sacred office. More and more it becomes apparent that only he who is inwardly and specially moved by the Holy Ghost, should presume to stand before men as the Lord's anointed. He has a higher dignity than a mere profession can confer. If he speaks, it is not in the character of one skilled in a profession, but as one having authority from God, whose special ambassador he is. The daily renewal of his commission is, in his eyes, of far more consequence than the critically exact construction of his discourse. The power of the Holy Ghost upon his ministrations, prayed for, agonized for, believed in, and received, is to him the indispensable requisite of his life, without which all else is comparatively valueless. We are, however, less fearful that our ministry will come to entertain wrong sentiments on this point, than we are that our people may. They may still, in theory, hold the necessity of a divine call

to the ministry, and of the presence of the Holy Spirit with the preacher, and yet practically regard him as a man selecting his own text, coining his own brain, and delivering his own thoughts, and these only, rather than as the messenger of Christ bringing to their ears God's demand upon them, using his own words, it may be, but words springing from a mind illuminated by the Holy Spirit. When they cease to pray for the power from on high to endow him, and begin to calmly admire, or coldly criticise his productions as they would a lyceum lecturer's, they practically sink the minister of God into a mere professional man.

The work of the Church is the conversion of sinners, and the sanctification of believers the beginning and the growth of spiritual life. Men are dead, and they must be "quickened." The outward manifestations of genuine conversion in some respects greatly vary in different persons, and in different ages, but not in the turning from sin to holiness, or in the open enlistment as a follower of Christ. So, too, does the inward consciousness of it vary in intenseness; but the work is always a change, thorough and radical, and is always accompanied by a bestowment of power for a life of personal godliness and public confession. We are always afraid of professed conversions whose only apparent result is bringing their subjects into the fold of the Church. Deep in the work must be the finger of the Holy Spirit, stirring the soul with profound convictions for sin, and then diffusing through it the warmth of pardoning love that was so "strange" to Wesley, after his unavailing struggle of ten years.

Then, again, we want this holy fire pervading all our institutions and agencies. The Pentecost was characterized, not only by the joy and power of salvation, but by a self-sacrificing love that, for Christ and the brethren's sake, laid all at the Apostles' feet. Our Pentecost should be perpetual, for the Holy Spirit is come to stay. Not alone in our pulpits and revivals do we want this power, but in the class-meeting, the love-feast, the family, the school, and the place of business. Our theological seminaries should be like the upper room at Jerusalem; our Conferences, as the Council at Antioch. Our St. Pauls, St. Johns, and Metropolitans should attract more by the presence of the Mighty One than by magnificence of structure, the oratory of the pulpit, or the swell of the organ. Our Missionary, Church Extension, and Sunday-school Boards should be centres of outflowing fire, and their plans methods of its diffusion. And we shall see these things in proportion to our individual devotedness to Christ. Our denominational power is only the aggregate of our spirituality, and in this respect the poorest brother, on the remotest circuit, may be as mighty as the richest in the city church. For the enlargement of this spiritual life, let the whole Church unitedly, earnestly, and daily pray.

THE WAY TO CHRIST.

The following letter from a sister, utters a request that more than one may possibly make:

"Pardon me for intruding on your time and notice, but a few words will explain the reason. I am a subscriber, and an earnest reader of your paper. I love it all, but my eye seeks first for the 'Editorial Paragraphs.' Many an instructive lesson have I received from them, many a sermon in a few words; but to me they ever lacked one thing. My heart, indeed, often needed urging to the cross, yet more than all, it needed directing. The way of faith has always been to me a blind, difficult one; one that I never fully understood, and I have longed for some one to direct me, some one who would make the way plain. But I am so morbidly sensitive and reserved on the subject of personal religion, that I cannot freely converse on the subject; and as I am never approached on the subject, I cannot do so unasked. I know not why, but I feel impelled to write to you, though I cannot expect you to write to me; but I hoped that my beloved HERALD would bear me a word of comfort, a word of hope to a weary soul which has long sought for rest, sought carefully, and with many tears. May Heaven help you in your efforts to help others. Yours with deep respect."

The way of faith is so simple that it seems strange that one should stumble at its gate. If our sister would note the analogy of it to almost all her experiences that are of real value, she would see how this agrees with them in its simplicity and naturalness. Do you not place confidence in things and persons you have never seen; as much confidence in as those you have? You never saw to-morrow's sun, yet you prepare for the affairs of that day, by general or special arrangements,

as confidently as you talk of those of yesterday. You never saw many of the persons that make the daily history which you read, — Lincoln, Grant, Napoleon, Victoria, yet you perfectly believe in their existence and their deeds. You place full trust in historic characters, in the words of those of your own family who are absent, in the healthfulness of the bread you are eating, in the honesty of the man with whom you are trading, in the virtue, and affection, and integrity of your friends, in ten thousand times ten thousand thoughts and things of your whole life.

Now faith in Christ is of the same nature, applied to the matters involved in His relation to your soul. He is your Redeemer. You feel yourself a sinner. No human arm can help you. You know that men, however great, and kindred, however dear, are unable to cleanse your heart. You come to Him in confidence, and cast yourself a sinner on His saving grace. Just as you throw yourself on the unseen arm of the Governor for support against wrong, so you cast yourself on Christ for redemption from self-wronging, so you trust Him for the future life. No other light shines across the valley. He is the Light thereof. Simple trust brings peace. Though the way is so easy, yet it cannot be perfectly described to any who are not in it, and is yet clearer than the midday heavens to those who walk in it. Love can never be described; but who that experiences it, doubts it? So this confidence in Christ as our Saviour, is one of the experiences of the soul, the highest experience possible. The steps we point out, but only the soul itself can take them. Put yourself into this state of confession, and wait. Believe that He is, and that He is the redeemer of them which diligently seek Him. Seek, and ye shall find. May our sister, and all others, follow the simplest paths of acknowledgment, trust, belief, and she and all will assuredly enter into the certainty of assurance, and —

"Stronger than death or hell,
The sacred power will prove."

The Baltimore Conference of our Church sent an embassy to the like Conference of the Church South. They were refused admission. What else could they have expected when their chief organ thus relieved its mind on reunion: —

"What a flexible mouth that must be which six years ago was grinning in vengeance, and showing its fangs greedy to fix themselves in the heart of the Southern Church, but now puckers in a hypocritical smile, and with practiced modulation that cannot altogether conceal habitual hiss of hate, talks of brotherhood and reunion! Episcopal recruiting-agent for arms of rapine, whose crimes are to be consecrated by a statue on the monument of a nation's infamy! Successor of the Apostles in title, tool of Stanton in soul, who like a wolf didst sneak in the track of conquering invaders to prey upon the wounded body of Christ, unclutch your hand from our purse before you extend it in offer of fraternity! Give us the share of funds for disabled and superannuated ministers you have unjustly withheld from those who left your company because they loved truth, and honor, and Christ, better than fraud, and craft, and Mammon; apologize for the insult you threw in the face of our Church when spurning from your notice a venerable minister, delegated to bear brotherly wishes; restore the churches and colleges you have stolen under cloak of carpet-bag legality; repent of your atrocities, the houses you have led others to burn, the fields you have instigated them to lay waste, the brave defenders of their country you have harangued them to slaughter; and then, when the widows of these fallen soldiers are speechless in the grave, and their children have buried recollection in the same sepulchre, send your representatives to offer assurances of Christian sympathy, and if the transmitted stain of your crimes has faded from their hands, we may treat them as neighbors on probation. Meanwhile, cease your cunning manoeuvres, and pray for the mercy you so much need. Your days are few, and your account must soon be rendered. Ask God for the pardon which nothing but the boundless compassion of God can bestow."

Such free speech, after being well whipped in war, and before the conscience of the world, reminds one of the boy who said to his antagonist, with whom he had fought unsuccessfully, "If I can't lick you, I can make faces at your sister." The Baltimore Southrons couldn't "lick" the nation, but they can make faces at their sister, and mother even. They'll get over their pouting yet, like other bad children when well punished, and be glad to come back to their old home. A Methodist Episcopal Bishop, the successor of Coke and Asbury, will again enjoy the hospitalities of the old manor in Harford County, which is now in the

possession of the rebels, and be beloved by its host, not only for the fathers' sake, but for their own.

The Protestant Churchman thinks our common schools must be completely secularized, and that if we attempt to keep the Bible in the schools, we shall lose both that and the public school system entirely, denominational schools taking their place. It advocates united Christian schools a part of the time during the week. Its words are worth considering. Thus it makes its points: —

"What about the religious element in education? How is that to be provided for? This presents a problem full of momentous consequences in the future. It suggests the inquiry, — whether we have now any satisfactory system of religious education for the young. Vast as are the advantages of Sunday-school instruction, it can hardly be claimed that it furnishes thorough, systematic, religious education. In the time allotted to it, it is impossible; and there is no such control over teachers or scholars as to insure the actual acquisition of knowledge. We are profoundly impressed with the necessity of some system, perhaps a development of our present Sunday-school system, but immensely more effective. It may be that the secularizing of education by the State is to be the means, by God's providence, of effecting this. When the Christian Church shall have the whole responsibility of religious education thrown upon it, then it may perhaps be roused to some effort commensurate with the importance of that which is to be accomplished."

"We must remember that our Public School system, with all its thoroughness, rests simply upon public sentiment. Children are sent to school by their parents because it is believed to be for their good. Cannot the same feeling be developed in the Christian community in regard to religious education? Now the great hindrance to religious education is, that it is made subordinate to secular education. The almost universal complaint is, that there is no time except for the brief hour devoted to the Sunday-school. Bible-classes, especially during the week, labor, in this respect, under a great disadvantage. The Christian community has power to change all this. Let there be, in the first place, united action among Christian people. There is now the opportunity of rescuing, by united effort, a part of the week from mere secular education. There is the opportunity of establishing a system of religious instruction, with a corps of paid teachers, under the general charge of the ministers of religion. All that is needed is that Christian people should enter heartily into its support, and use the same authority in securing the attendance and faithful application of the children, during the time allotted to these exercises, as in the case of the secular schools."

"We call earnestly upon Christian people to appreciate the magnitude of this crisis, and not to suffer the opportunity to pass by which Providence now offers. The word for the future is — the most thorough secular education by the State; the most thorough religious education, upon a common basis, by the Christian Church."

W. W. CORNELL.

Another of the chief men of our Church, W. W. Cornell, died on Thursday 17th inst., at his residence in New York. He was sick several weeks, of the same disease that carried off Dr. McClintock. He began business as a blacksmith, but rapidly rose to the first place as an ironmonger. In connection with his brother, the firm became one of the leading houses in the country. His benevolence kept pace with his prosperity, and of late years has assumed, what may be properly termed, magnificent proportions. His gifts have often been as much as fifty thousand dollars a year. He has been the financial life of the New York city missionary movement, and liberally aided in building our churches of this class in that city. His loss will be greatly felt by the Church in New York, and elsewhere. He was less than fifty years old, and had prospects of a long life and abundant usefulness. But the Master says, "Come up higher." To but few of His stewards will He more surely say, "Thou hast been faithful over a few things." May the multitude of rich men arising in our Church, emulate this their humble and beloved brother, and by a large use of their earthly goods in the cause of the Church, lay up for themselves much treasure in heaven, a good foundation against the time to come.

Our New York correspondent gives some items of interest concerning Bro. Cornell: —

Any one at all acquainted with the philanthropic interests of our great city, will at once, with pensive grief, admit, that in the death of this worthy man, our various benevolent enterprises have sustained a loss, to human irreparable. Scarcely can one mention any institution of the Methodist Episcopal Church, of which the deceased was not a supporter, by large donations and personal efforts.

He was born in the western part of our State, came to this city when but twelve years old, and was employed as a blacksmith's apprentice, and, happily for the young man, his master interested himself in his religious welfare, which led to his conversion and becoming a member of the M. E. Church, in the pails of which he lived and died.

In due time, by his diligence and industry, with his brother, Mr. J. B. Cornell, was established the great firm of J. B. & W. W. Cornell, iron-founders — probably the most extensive in this city. Their warehouse on Centre Street is almost magnificent, and the amount of the business may be judged from the income of the concern, which one of our papers states was \$450,000 a year. This, probably, is too high, though doubtless it was very large, as the departed is believed, by competent judges, to have disbursed for pious uses, \$60,000 per annum for several years of his life.

In Sunday-schools Mr. Cornell was ever remarkably active, as superintendent and in other capacities; indeed, he may almost be called the

founder of the Sunday-school and Missionary Society of the M. E. Church in this city—an institution that has built some six or seven churches in various neglected parts of New York. Of these, a neat brick one, West 36th Street, near 9th Avenue, he himself paid for, and gave to the Society; besides this, he aided materially most of the benevolent enterprises of the M. E. Church.

Mr. Cornell's character was beautiful, Christlike—always doing good. In stature rather small, in appearance very plain and unpretending, and yet was he great—

"Great, not like Caesar, stained with blood,
But only great in doing good."

Yes, in doing good truly was he eminent.

McClinton has gone, and now how soon follows Cornell—neither of them very old men. Unthinking mortals may say, with the Jews of old, "Thy ways, O Lord, are unequal!" Why were such men taken, and others, who are only dross, left? But the righteous Judge knows what is best, and through the workmen fail, the work will continue. May we all in our measure help to fill the void made by the death of these eminent servants of Christ.

The Presbyterians have established a new paper at Chicago, called *The Interior*. It is a large, handsome sheet, well-conducted; superior outwardly to its neighbor, *The Advance*, both of which should stimulate *The Northwestern* to a better quality of paper, and a larger expenditure of money. The great Methodist Church of the Northwest ought to have by far the best journal. *The Northwestern* should put itself into the quarto form and on to the best paper, and so vie with its earnest rivals. Success, both exteriorly and interiorly, to *The Interior*.

The pretended makers of the Cardiff giant say they intended to have carved his mother, had not the proprietor chiseled them before they could chisel her. Will they explain the multitude of water-cells, smooth as oil cups, on the back and sides of the giant? Their chiseling could have never carved those cells. Chicago, and even *The Advance*, if that is not itself Chicago, and the expression therefore tautological, are very merry over all skeptics as to Chicago genius. If *The Advance* will study the Cardiff, it will pause in its mirth, and let a little Yankee sense trouble it. Dr. Jackson, the artist Brackett, not an unknown sculptor, and many scientific men, like Chancellor Eldon say, "I doubt." Those cells are no "sell," whatever the rest of the statue is.

The Boston Journal has labored hard, lately, against the cause of Prohibition. It devoted over a column to an editorial against it, a thing it most rarely does to any question. It does not seem pleased with the action of the Senate in expelling the rank bill, and is evidently anxious that it should be passed. Time was, when this influential sheet was earnestly in favor of this reform. Four-fifths of its circulation is among Prohibitionists. We greatly regret its course; but trust that our Senators and the people of this and the other States where it circulates, will not be swerved from the right by its persuasiveness. Hold on, and *The Journal* will again appear as our advocate.

CORRECTION.—Rev. C. B. Dunn, of Damariscotta, was not the author of the letter attributed to him in our last.

MOTES.

Prince Pierre Bonaparte has been acquitted of the charge of murdering Noir, to the great surprise of the French nation. The jury were only an hour in consultation; but immediately upon returning their verdict the council for the *partie civile* demanded 100,000 francs damages, whereupon the Prince, to his great astonishment and indignation, was once more arrested. What is a little singular in this case is the fact, that the Procureur demanded the condemnation of the Prince, because the shooting was not in self-defense, yet the jury returned a verdict of not guilty. It is to be feared that the trouble is not yet over. The people expected something different.

We are to have a Peace Jubilee anniversary in the Boston Skating Rink,—the old programme on a reduced scale, only that it is to last five, instead of three days.

D'Israeli has a new political novel in press.

Some people think camp-meeting conversions of small value. Bishop Thomson was one of those converts. Was that of small value?

The Malden town-meeting disgraced itself last week, and proved the need of the Woman's Ballot.

The Sunday evening services were seriously interfered with by the tempest, which set in from the Northeast, with rain and sleet, about four o'clock p. m. In Baltimore the storm was very severe and destructive, no fewer than twenty houses being demolished.

It is rumored that the Prince of Wales is involved in another divorce affair. We noticed in the window of a crockery-ware store on Washington Street, a plate of British manufacture, with a picture of a pretty little boy on a pony; underneath is the device, "England's Hope;" it is meant for the Prince of Wales. A companion plate might now be manufactured with a picture of a dull looking fellow on a witness box, and for a device, "England's Despair."

There lives a gentleman in New Brunswick, aged 106, who has in Ireland, a son and a grandson; and in Boston Highlands, a great grandson, and five great, great-grandchildren. Who beats this?

On hearing of Boston's doing away with the detectives, a swarm of New York pickpockets made for this city; but were "discouraged" by finding some thirty police in plain clothes ready to receive them, at the depots. Come on, gentlemen.

Hans Breitman has fallen in love and thus paints his passion:

Her heavenly voice it drills me so,
It really seems to hurt;
She is the holiest anamite
But rooms copious de droit.
De rainbow rises van she sings;
De song shines van she dark;
De angels crow and flop their wings
Van she goes out to walk.

The Morning Star has a vigorous leader on the Temperance cause, which thus concludes:

"The time has come for us to be done with mere confessions and sighs and verbal good wishes. The hour for resolute deeds has struck, and every true temperance man is summoned to his post. We have waited and hoped and talked. Something else is wanted now. 'We must fight!'"

Amen!

The Liberal Christian thinks the Unitarian liturgies are the Episcopal Prayer-book, "not watered, but washed." "Washed out," it might say.

The Register quotes a sentence from an editorial of THIS HERALD, without its connections, as a proof that our faith is falling into its own unfaith. By such a course it might prove Augustine, Wesley, Spurgeon, and Paul, and the Saviour, of its own way of thinking.

PERSONAL.

Rev. Robert Cooney, D. D., a prominent and well-known minister of the Wesleyan Church of Canada, died in Toronto, on the 17th inst. He was a convert from Romanism, born in Dublin in 1801, came to New Brunswick in 1824. Through a study of the Scriptures he was led to renounce Romanism, and in 1831 joined the Wesleyan Methodists, and soon became known as one of the finest preachers and strongest men in the connection.

Rev. Mr. Brigham, of Ann Arbor, speaks highly of two of the Methodist professors in the Michigan University, and their late or approaching volumes, Prof. Cocker and Prof. Winchell, though he mars his praises of the latter by complimenting him neither desires nor deserves, that he allows no religious nor biblical prejudice to hinder his scientific freedom. No Christian scholar does. Prof. Winchell earnestly approves of both the Bible and Christianity. May his "approver" do likewise. Of Prof. Cocker's work he thus speaks:

"Prof. Cocker is correcting the last sheets of his forthcoming volume on Christianity and the Greek philosophy, on which I shall have more hereafter to say to your readers, for Prof. C. is one of the teachers who do credit to the institution by his intelligence and his liberality."

His friends will greatly regret to learn that the Professor is very feeble in health. He should seek a softer climate. It will be hard for Michigan to lose him, but he should go South. Can't Atlanta or Charleston employ his talents for the Church, and give him many more years of service?

The Methodist Church.

CONFERENCE SESSIONS.

LEXINGTON.—The Statistics show members and probationers, 5,438; local preachers, 19; adult baptisms, 784; infant baptisms, 256; churches, 80; value of churches, \$72,800; Sunday-schools, 20; officers and teachers, 171; scholars, 1,515. Six were ordained deacons, and admitted to Conference.

VIRGINIA CONFERENCE.—This Conference met at Richmond on the 2d, Bishop Janes presiding. The vote on Lay Delegation was 17 for, 2 against. A strong resolution in favor of Methodist Union was passed. The following are the statistics: Members, 3,884—increase, 359; churches, 69—increase 30; probationers, 1,179—increase, 314; local preachers, 41—increase, 12; adults baptized, 259—increase, 74; Sunday-schools, 45; officers and teachers, 379; total number of scholars, 1,775.

KENTUCKY CONFERENCE.—This Conference met at Mayville, Ky., on March 2d, Bishop Thomson presiding. Lay Delegation, 42 for, 11 against. There are about one hundred preachers, who are regularly appointed in seven presiding elders' districts. In most of the work, churches are few and small; the people poor, roads bad, rides long, pay entirely inadequate, and the preachers had received, generally, rough usage.

EAST MAINE.

Rev. E. A. Helmershausen writes: "Our Seminary at Bucksport is enjoying a very pleasant and prosperous term. In the chapel, on the evening of March 16, seven rose for prayer. Rev. C. Stone, pastor of the church, has been kept out of his pulpit for eight weeks by sickness. Is slowly recovering. Rev. A. Prince, who was very low for several weeks, is again at his work.

I am sorry that your correspondents from the west side of the Kennebec, persistently attest that the Temperance people of Maine are more and more satisfied with the Republican party on this question. What say the resolutions passed by the Temperance organizations all over the State? Certain papers have been lecturing on Temperance, *of late*, in the most rabid style, even saying that the man who sold Lawrence, the murderer, the rum, is guilty of *two murders!* and then bring forward candidates for Governor who are no advance on Gov. Chamberlain on Temperance, and far his inferiors in brains, culture, and moral power! I fear some Temperance

men are destined to be cheated again. We shall see. The late communication from the Governor, in reference to the amendments to the Liquor Law, is substantially a veto in its practical influence in the State.

MASSACHUSETTS.

UNION CHURCH, EAST BOSTON.—A gracious work of revival is in progress in the Union Church, East Boston, Rev. W. N. Richardson, pastor. During the past two weeks over forty have knelt at the altar for prayer, and still they are coming. Some of the hardest cases in the city are breaking down under the power of the Spirit. To God be all the praise. Since last July thirty-two have united in full with the Church; it has been the most prosperous year they have ever had. The year for which they hired Mr. Richardson will soon close, but they have secured his services for three years, and have voted to build a new house of worship.

WESTFIELD.—A glorious revival has been in progress for a few weeks past, although the pastor, Rev. J. H. Mansfield, has been sick and unable to be present at all the meetings. But the Church had a mind to work. The Troy Praying Band, under God, commenced the work and carried it on for about eight days, during which time over two hundred penitents came forward, nearly fifty heads of families. After the Band left, the brethren of the Church carried on the battle in Band form, and as many more penitents came forward. During six weeks only three sermons were preached, and one of them only fifteen minutes long.

At a meeting of the Official Board of the First M. E. Church in Westfield, the following resolution was unanimously adopted:

Resolved, That we recognize in the Troy Praying Band a corps of efficient laborers in the cause of Christ; having spent some ten days in this charge, much to our spiritual profit and edification, resulting in the conversion of many souls; and advancing the religious interest in the community. We record them as brethren believed, honored of God, earnestly devoted and faithful in the cause of our Divine Lord, and eminently successful in winning souls to Christian and holy life.

Resolved, That a copy of these resolutions, signed by the Secretary, be presented to Joseph Hillman, esq., of Troy, N. Y., also published in *Zion's Herald* and *Christian Advocate*. JOHN H. DUBLEY, Sec.

WESTFIELD, March 14th, 1870.

There was an interesting meeting at the German M. E. Church, Shaumut Avenue, Sunday evening. This church has progressed well under the efficient pastorate of Rev. Mr. Dinger, whose term now closes. We shall endeavor to have some particulars next week.

The Bromfield Street M. E. Sunday-school, Mr. O. S. Currier, superintendent, held their anniversary last Sunday afternoon. It was a delightful occasion. The school was never in a more flourishing condition.

The Sabbath-school of the Winthrop Street M. E. Church, Boston, held their 31st anniversary, on Sunday evening, March 27. Addresses were delivered by Rev. Benjamin Pillsbury, of the N. Y. East Conference, and Mr. J. B. Johnson of the Highlands. The music was by the children. The present number is 236; average attendance, 198; teachers, 29; officers, 6; collection for the year, \$645; books in library, 400. Mr. T. D. Cook is the Superintendent.

On Saturday evening, March 26, a large number of the members of Bromfield St. M. E. Church met at the Theological Seminary, Pinckney Street. After an hour spent in a social manner, the assembly was called to order, and Mr. A. F. Ferguson, in behalf of the Church, presented Rev. S. C. Carey, the associate pastor, with a generous supply of greenbacks. Although taken by surprise, Mr. Carey responded in a very pleasing manner, and the occasion was one long to be remembered by those who were present.

NEW ENGLAND ANNUAL CONFERENCE.

The examinations of classes in Conference studies commenced in the Rooms of Trinity Church, Springfield, at 10 o'clock A. M., Tuesday, March 22, and were concluded satisfactorily in three of the classes before tea, and in the fourth and last year class in the evening.

Sister Van Cott conducted a prayer-meeting in the vestry, in the afternoon, at which preachers not otherwise engaged were present.

A reunion prayer-meeting was held in the evening, over which Father A. D. Merrill presided, and in which there was general participation on the part of the brethren.

At 8 o'clock, Wednesday morning, Bro. George Whitaker conducted a prayer-meeting in the vestry, in which especial note of the death of Bishop Thomson was made. Both of these meetings indicated deep religious interest, and were especially enjoyed by the older members.

Bishop Scott took the Conference chair at 9 o'clock, and, after reading the 90th Psalm and 12th chapter of 1st Corinthians, he called upon Father Merrill to offer prayer. The Presiding Elders were then invited into the altar to receive the Holy Eucharist with the Bishop, after which the conduct of further distribution was given to Presiding Elder Sherman, who was assisted by Drs. Porter, Thayer, and Clark, and others.

During the call of the roll, the decease of Bro. L. D. Stebbins was announced, at the mention of his name. The transfer of Joshua Gill, from the Vermont Conference, and of I. G. Bidwell, Mark Trafton, and J. D. King from the Providence, was also announced, and their names were duly entered.

Bro. Manning was unanimously reelected Secretary, with the privilege of naming his assistants, when Bros. Bridge and Boworth were nominated, and also unanimously reelected.

It was voted to meet for business at 8 A. M., and to adjourn at 12. The nominations for Standing Committees were adopted, as printed in the Directory of the Conference.

The Bishop announced the death of Bishop Thomson, and a Committee was ordered to report suitable resolutions thereon, and also on the death of Dr. McClinton.

Papers from the Baltimore Conference were presented, and referred to a Committee to be appointed.

Communications were received from the Wesleyan University, the Tract Society, and Education Society, and referred.

In passing characters of the supernumeraries, Bros. Twombly and Round were made effective.

Of the superannuates, Fathers Tucker, Crandall, and Cox sent interesting letters, and brief addresses were made by several who were present.

The hour of adjournment came, without reaching the characters of effective elders.

The Sunday-school anniversary was held in the afternoon. Prayer was offered at the opening by Bro. N. D. George. Bro. George Whitaker, one of the Vice-Presidents of the Society, occupied the chair, and spoke of the demand for increased activity in Sunday-school work. Bro. Bradford K. Peirce discussed the power of the Church over childhood. Bro. Mark Trafton argued that little children, being justified through the unconditioned benefits of the Atonement, were Christians, and should be trained as such. Prayers were offered, after the addresses, for a present baptism of the Spirit, to the end of increased usefulness in Sunday-schools.

The Conference sermon, by Bro. Fales H. Newhall, in the evening, considered the alleged discrepancies of the Holy Scriptures. Stating that the discourse would take the form of a lecture, he quoted Matt. xxiv. 35: "Heaven and earth shall pass away, but My words shall not pass away." With all its acuteness, said Dr. N., modern criticism develops no discrepancies upon which to build objections that were not throttled by the Church, when in its cradle. Were these diversities in the form, there was agreement in the matter of Scripture. We must judge these writings by what they claim to be. They are for universal man. By formulas which he submitted, any problem arising out of these discrepancies may be solved.

Thursday morning, Bro. Ames conducted the prayer-meeting, and Bro. Sergeant Conference devotions.

Papers from the Mission Rooms, the Church Extension Society, and the Book Committee, were received and referred.

Special Committees ordered Wednesday were announced by the chair.

A Committee to try an appeal from Fitchburg Quarterly Conference by a local preacher, was constituted, of which Bro. Porter was Chairman.

The reports of the Examining Committees on Conference studies were made, and the examined were advanced in standing and elected to Deacon's or Elder's orders, according to eligibility.

Rev. Mr. Butler, Agent of the Bible Society, made an address of telling power.

Dr. Warren presented the Third Annual Report of the Boston Theological Seminary, and directed attention to its prominent features. The report was referred.

The class for admission to full membership were called, and answered to the Disciplinary questions.

On reaching the examination of effective Elders' characters, the question arose, "Has an expelled member of the Church a right to subscribe a bill of charges against a member of an Annual Conference?" pending which, an adjournment was effected.

The anniversary of the New England Education Society, in the afternoon, was presided over by Bro. Twombly. After prayer by Bro. True, the Chairman gave such account of the Society as served to place it favorably before the audience. Bro. B. K. Peirce made the first address. He submitted that the want of the day was a hearty, sincere, personal enthusiasm, in spiritualities, united with culture to the extent of opportunities. As a matter of economy in time, the Church must aid in the training of its ministers. Bro. Charles W. Cushing pursued a line of discourse diverse from the first address, yet insisting upon disciplined mind, and the quickest path for the attainment. Bro. Mallalieu conceded the efficiency of some laborers who are yet but partially trained, and then followed up the other speeches in advocacy of more general education of the young men and women of the Church, and preparations for opposing the peculiar activity of scholarly enemies of the cross. His narrative of personal incidents in his academical career called out Bro. Hayden, a layman, who insisted that such things made men like the speaker. A collection was taken at the close.

The evening brought disappointment through the illness of Bro. J. W. Lindsay, who was to have preached on "Ministerial Education." In his absence, Bros. Parkhurst and Peck made addresses. The former would make every young man understand that he can have an education, if he will; also, that ministerial education is not completed at the schools, but in active service. The latter would preserve sterling common sense, and have a preparation to labor cheerfully anywhere. These impromptu remarks were well received, and the disappointment felt at first was much relieved when the meeting closed.

Friday morning prayer-meeting was conducted by Bro. La-count, and the devotions before Conference by Father Jennison.

The appeal from a decision of Fitchburg Quarterly Conference was not sustained before the committee to try the appeal, the decision governs.

Bishop Scott decided that an expelled member can prefer a charge in his own name against a presiding officer in the trial of himself, which decision resulted in giving a committee of

trial for one member, and if the fact of compromise involving a second member be established for his trial also.

The reaching of the second result required another decision, to wit, a member may not be held at a second Annual Conference on a charge that has been withdrawn at the previous one, unless withdrawn as part of a compromise that has not been observed.

The report of Presiding Elder Thayer, of the state of Boston District, was read and ordered to be printed in the minutes. An abstract may be forthcoming in THE HERALD, of this and of the other reports of districts.

The vote upon Lay Delegation was taken by yeas and nays, giving 98 for and 82 against. This vote may be further augmented by the voting of absentees prior to adjournment.

VOTE OF THE LAITY BY DISTRICTS.

Boston,	811	for,	191	against,
Lynn,	1141	"	218	"
Worcester,	495	"	151	"
Springfield,	428	"	821	"

Rev. Mr. Harding of Longmeadow, delegate from Hampden Association of Congregationalists, was introduced, and presented the fraternal feelings and wishes of that body. He was most happy in his manner of communicating these feelings to the Conference.

The characters of most of the effective elders upon Boston District were passed, Bros. Daniel E. Chapin and George Sutherland being returned supernumerary on account of failing health.

A second committee of trial was ordered, which is first to inquire if there be cause to proceed with a trial.

In the afternoon, Bros. Haven and McDonald, and Rev. Bro. Goodwin of Indiana, made telling addresses on Temperance to a full house. At the termination of this meeting, a second was immediately commenced in the vestry, which was conducted by Sister Van Cott, the vestry being crowded to overflowing.

PROVIDENCE CONFERENCE PROCEEDINGS.

PROVIDENCE, R. I., March 19, 1870.

Last evening, a pleasant episode occurred at the house of John Kendrick, esq., one of the prominent Methodists of the city. It was a social gathering of lay men and women, with a profuse sprinkling of the clerical personal friends of Rev. Dr. Brown, who is just closing his term as Elder of Providence District. In the course of the evening, Mr. Kendrick took occasion, in behalf of the laymen, to suddenly surprise Dr. Brown with a pointed speech, at the end of which was the presentation of a beautiful silver coffee urn and salver. Dr. Brown's words were few but graceful. Speeches were made by Bros. Winslow and Haven, McCabe sang, and everybody found the supper-room attractive. It was a capital time.

Saturday, March 17. — The devotional services of the morning were led by J. Howson.

Bishop Scott announced the transfer to this Conference of Rev. A. J. Kenyon, who comes from Central New York.

O. E. Thayer, G. De B. Stoddard, and T. M. House were continued on trial.

G. L. Westgate, E. J. Haynes, and J. T. Edwards were elected to Elder's orders.

The following are supernumeraries: W. H. Richards, J. Cady, C. Banning, W. Kellen, T. B. Gurney, F. A. Crafts.

A. F. Park and J. N. Collier were located at their own request; W. Emerson, superannuated, and G. M. Hamlin made effective.

Several local preachers were elected Deacons and Elders. Geo. Cryer, heretofore a minister in the Wesleyan Methodist Church, was examined, and his ordination recognized; also that of John G. Gammon, who comes from the Christian Conference.

The Rev. Mr. Lyon, Delegate of the Rhode Island Congregational Association, briefly addressed the Conference, bringing the Christian salutations of his brethren.

A letter was read from Rev. Mr. Parker, Delegate from the Baptist Church, whose attendance was prevented by illness. Rev. Dr. Stockbridge appeared in his stead, and offered the greetings of his denomination.

Bro. Magee addressed the Conference, inviting all to the new quarters in Bromfield Street, and insisting that they could not buy books better than of him, and he might have added, better books.

In the afternoon, Dr. Upham repeated to a large and delighted audience in the Mathewson Street Church, his semi-centennial sermon. It abounded in incidents of his long experience, some of them of most thrilling interest, and some almost romantic. He still tarries, one of the heroes of the older time.

The Church Extension anniversary, in the evening, was one of the best of the session. Messrs. Worth, Kingsley, and McCabe held the audience to an unusually late hour.

The Sabbath dawned beautifully. The Conference Love-feast was a time of holy joy. All the Methodist, and many other pulpits were supplied from the Conference. Bishop Scott preached at Trinity in the morning, from Acts ii. 1-4, the account of the Pentecostal baptism, and afterward ordained Deacons A. W. Mills, A. W. Kingsley, G. E. Fuller, S. J. Carroll, G. E. Reed, G. R. Bentley, and D. G. Ashley.

In the afternoon, at Chestnut Street, D. A. Whedon preached from 2 Cor. v. 14, 15, after which G. L. Westgate, E. J. Haynes, and W. Dixon were ordained Elders. At the same hour, the Opera House was filled with the Sunday-schools, singing, rejoicing, and holding a grand Conference jubilee.

Monday, March 21. — The religious services of the morning

were conducted by Rev. Paul Townsend. The list of supernumeraries was taken up, and E. B. Hinckley, F. A. Loomis, C. Morse, I. M. Bidwell, E. Benton, L. Pierce, O. Robbins, and C. S. Sanford were continued in that relation.

J. M. Worcester, G. W. Stearns, and J. H. Cooley were made effective.

The following persons were admitted as probationers in the Conference: O. H. Fernald, George E. Reed, E. G. Babcock, J. H. Nutting, M. Howard, W. H. Cummings, J. Marsh, S. O. Benton, S. T. Patterson, E. S. Fletcher, C. S. Morse, G. H. Bates, D. J. Griffin, and E. M. Dunham. H. L. Raundell and W. O. Cady were made supernumerary.

Monday afternoon. — A special session was held for memorial services of the dead of the year. The venerable Isaac Stoddard, P. T. Kenney, and "Mother Bates," the widow of the late Lewis Bates, long known and honored by Methodists in this Conference, have gone to their reward. Appropriate addresses were made by B. C. Phelps, Charles H. Titus, W. Livesey, Bros. Cooper, Case, Worth, and Willett.

The regular business was then resumed. The Committee reported upon the Baltimore resolutions of certain changes in the Restrictive Rules, recommending non-concurrence. The whole subject was postponed till next year.

V. A. Cooper presented the report on Church Extension; W. T. Worth, on Periodicals. Dr. Haven addressed the Conference in behalf of the claims of THE HERALD, making a call for ten thousand additional subscribers. M. J. Talbot was appointed Delegate to the Boston Wesleyan Association. J. B. Husted presented the report on Family Worship, which was adopted, as were all above mentioned.

An evening session was held (Dr. Upham in the chair), at which reports were presented from the Standing Committees, one of which, by Hon. W. B. Lawton, from a committee of laymen on Maintenance of Public Worship, ought to be read or heard by all our members. The thanks of the Conference were given to Bro. Lawton for his faithful, unremunerated services as Treasurer of the Preachers' Aid Society.

C. H. Titus announced the gift of \$600, an installment of the one tenth set apart by the "Vineyard Grove Company" for the most necessitous among the beneficiaries of the Conference.

The following are a part of the statistics reported:

Members	16,247
Probationers	1,953
Missions { Churches	7,687.81
} Sunday-schools	5,606.98
Sunday-school Union	608.55
Bible Cause	917.17
Tracts	496.05
Education Society	405.88
Theological Seminary	369.82
Freedman's Aid	532.91
Church Extension	1,920.58
Superannuated	3,292.83
Churches	145
Parsonages	73
Sunday-schools	161

Tuesday, March 22. — C. H. Titus led the religious services of the morning. The house was early crowded, in anticipation of this being the closing session.

B. K. Bosworth was granted a superannuated relation, and John Livesey, supernumerary.

S. S. Cummings addressed the Conference in behalf of the Home for Little Wanderers.

Dr. Brown presented a report on the general condition and interests of the Conference.

W. Livesey reported on the Freedman's Aid Society, and the Observance of the Sabbath; A. A. Wright, on Church Music; D. A. Whedon, on Education; Dr. Coggeshall, on the Bible Cause; N. Goodrich, on Sunday-schools; and W. H. Starr, on the programme for 1871. These reports were adopted.

Committees of examination for next year were appointed, and D. P. Leavitt to preach the Missionary Sermon. The usual votes of thanks were passed to the Trustees of the Church, the friends who have shown the Conference their hospitalities, and the railroad and steamboat companies, all of which give free return tickets to ministers and others who have attended the sessions of the Conference.

The report of Domestic Missions, appropriating \$2,000, was read and adopted.

W. T. Harlow and Wm. Mason, esqs. were appointed visitors to the Boston Theological Seminary, and M. J. Talbot and D. A. Whedon to Wesleyan University. The Conference gave its consent to the proposed constitution of the Seminary as a department of the Boston University. Several other reports from Standing Committees were presented and adopted, when the appointments were read, and the Conference adjourned. Thus closed a pleasant session, which was attended by large numbers of people from abroad. The Railroad Secretaries issued nearly twelve hundred free return tickets through the courtesy of their several companies.

PROVIDENCE CONFERENCE APPOINTMENTS.

PROVIDENCE DISTRICT — M. J. TALBOT, Presiding Elder (P. O. Address, Boston).

Providence, Chestnut Street, J. W. Barnes; Power Street, J. W. Willett; Mathewson Street, E. F. Clark; Broadway, J. E. G. Sawyer; Trinity Church, V. A. Cooper; South Church, S. J. Carroll; Asbury Church, A. N. Bodfish. Pawtucket, E. D. Hall; Central Falls, G. Banning, sup.; Warren, C. H. Titus; Bristol, G. L. Westgate; Attleboro, H. D. Robinson; North Rehoboth, J. Q. Adams; Mansfield and East Mansfield, S. Fox; Diamond Hill and Albion, F. G. Newell; one to be supplied. Woonsocket, W. H. Bray; East Blackstone, J. H. Cooley; Pascoag and Harrisville, supplied by J. Pack. Mapleville, to be supplied. Glendale, supplied by E. N. Maynard. Millville, H. S. Smith. East Thompson, T. D. Gurney, sup.; Putnam and West Thompson, L. D. Bentley; one to be supplied. North Grovendale, A. A. Presbrey. East Woodstock, O. H. Thayer. West Woodstock, and Mashpaug, supplied by S. V. B. Cross. Eastford, N. Good-

rich. Mystic, John Cooper. Mystic Bridge, W. T. Worth, J. W. Case. Westerly and Hopkinton, J. S. Thomas. East Greenwich and Wickford, J. F. Sheffield. Centerville, J. T. Benton. Phoenix, C. Mason. Washington, to be supplied.

D. Wise, Editor of *S. S. Advocate*, etc., New York. D. Patten, Professor in Boston Theological Seminary. J. T. Edwards, Principal of East Greenwich Seminary. C. M. Alford, Teacher in East Greenwich Seminary. H. W. Conant, Agent of Rhode Island Temperance Union.

NORWICH DISTRICT—G. W. BREWER, Presiding Elder (P. O. Address, Putnam, Ct.).

Norwich, East Main Street, to be supplied; Central Church, E. McChesney; Sachem Street, T. M. House; North Church, R. Clark; Greenville, A. W. Mills. New London, C. S. Macreadie. Niantic, supplied by D. C. House. Lyme, supplied by H. H. Arnold. Gale's Ferry, supplied by D. G. Ashley. Uncasville and Montville, E. B. Bradford; one to be supplied; J. H. Phillips. East Glastonbury, D. L. Brown. South Glastonbury, M. Howard. Portland, E. M. Anthony. Haddam Neck, supplied by S. Amerson. East Haddam, J. M. Worcester. Marlboro', to be supplied. East Hampton, A. Palmer. Colchester and Hebron, G. A. Morse. Willimantic, G. E. Reed. Lebanon, to be supplied. Quarryville and Andover, B. M. Walker. Vernon, B. C. Phelps. Rockville, E. H. Hatfield. North Manchester, G. H. Fuller. South Manchester, A. W. Kingsley. Burnside, A. L. Dearing. East Hartford, W. Turkington. Wapping, G. H. Winchester. Windsorville, J. C. Allen. Warehouse Point, L. W. Blood. Thompsonville, J. Howson. Hazardville, J. Mather. Somers, to be supplied. Stafford Springs, W. V. Morrison. Staffordville, J. W. Flitch. Willington, to be supplied. Tolland and Square Pond, to be supplied. Gurneyville, to be supplied. South Coventry, G. De B. Stoddard. Baltic, J. Lovejoy. Canterbury, to be supplied. Danburyville, S. Leader. Plainfield, L. E. Daniels. Hopewell, supplied by M. Ransome. Voluntown, supplied by Wm. Dixon. Griswold, supplied by G. E. Bentley.

G. W. Wooding, Chaplain of Connecticut State Prison, at Wethersfield.

FALL RIVER DISTRICT—S. G. Brown, Presiding Elder (P. O. Address, Warren, R. I.).

Fall River, First Church, A. A. Wright, T. Ely; St. Paul's, M. J. Haynes; Brayton Church, W. P. Hyde; North Church, to be supplied by J. A. Gammons; Westport Point, E. G. Babcock. Little Compton and Tiverton, W. H. Newport, Marlboro' Street, H. S. Stanley; Thames Street, to be supplied by E. A. Chase. Middletown, F. Gavitt. Portsmouth, O. H. Fernald. Somerset, J. H. Nutting. South Somerset, E. L. Hyde. Dighton, L. S. Benten. North Dighton, W. H. Statton. Taunton, First Church, L. B. Bates; Central Church, A. Anderson. Cohasset, P. Townsend. North Bridgewater, Centre Church, J. H. James; West Church, to be supplied by S. M. Brooks. North Easton Village Church, G. H. Bates; Washington Street, E. M. Dunham. Stonington, R. Parsons. East Weymouth, F. J. Wagner. Hingham and East Abington, M. P. Alderman. North Cobasset, J. B. Husted. Hull, to be supplied. Scituate, to be supplied by George W. Ballou. Plymouth, W. Livsey. Chiltonville, to be supplied. Pembroke, P. Oranica. Duxbury, W. H. Cummings. West Duxbury, C. Hammond. Marshfield, to be supplied by N. W. Chase. Hanover, C. A. Carter. South Abington, G. S. Morse. East Bridgewater, H. H. Martin.

Mrs. B. Cummings, Missionary Agent of Baldwin Place Home, Boston, and member of North Bridgewater Quarterly Conference.

NEW BEDFORD DISTRICT—W. T. HARLOW, Presiding Elder (P. O. Address, Duxbury).

New Bedford, County Street, D. P. Lovett, T. S. Thomas; Fourth Street, S. A. Winsor; Pleasant Street, J. E. Hawkins; Allen Street, F. Ryder. Bigartown, D. A. Whedon. Holmes Hole, P. Hawks. Ghilmarek, S. B. Chase. North Shore, to be supplied by W. P. Miller. Fairhaven, E. S. Flecker. East Fairhaven, C. Stokes. Poocasset and West Falmouth, to be supplied by H. B. Cady. Fairhaven, F. Upham. Acushnet, E. A. Lyon. Long Point, C. S. Sanford, sup. Marion, supplied by J. B. Washburn. Middleboro', S. T. Patisson. South Middleboro' and South Carver, B. L. Sayer. Wareham, D. J. Griffin. Monument, C. N. Hinckley. Sandwich, A. W. Paige. West Sandwich, supplied by R. F. Macy. Barnstable and Yarmouthport, S. W. Coggeshall. Marion's Mills, to be supplied. South Yarmouth, W. F. Farrington. Osterville, S. P. Snow. South Harwich, J. Marsh. East Harwich, supplied by J. S. Fish. Chatham, E. Edison. Orleans, to be supplied by C. H. Ewer. Eastham, L. Cady. Wellfleet, A. J. Church. South Truro and Truro, S. F. Whidden. Provincetown, Centre Church, C. Young; Centenary Church, A. J. Kenyon. Nantucket, W. H. Starr.

J. D. Butler, Chaplain and Agent of New Bedford Port Society. G. W. Stevens, Chaplain of New Bedford Almshouse. M. Trafton, J. D. King, and I. G. Bidwell, transferred to New England Conference.

MAINE AS A MISSIONARY FIELD.

Maine is nearly equal in extent of territory to all the rest of New England. The northerly portion of the State, in the estimation of many, has been of little account except for its extensive forests of pine and spruce.

The value of this region has been greatly underrated, and the tide of emigration has, for many years, set strongly westward.

The geographical aspects of Northern Maine are, in many respects, highly favorable. The whole region is drained by the St. John's and its numerous tributaries. This magnificent river taking its rise near the easterly boundary of Canada's East, sweeps around, in a northeasterly direction, through the whole northerly part of Maine. The valley of the Aroostook, one of its tributaries, is probably superior in fertility to any other equal extent of territory in New England, and is being rapidly occupied by an industrious and thriving population.

The entire valley of the St. John's, in Maine, is said to be valuable for cultivation, and specially favorable for hay and grain. A gentleman residing at Seven Islands, on the St. John's, about sixty miles north of Moosehead Lake, informed the writer, a few days since, that the land in that region is excellent for cultivation, that though the summers are short, yet crops, especially cereals, mature without damage from frost.

There is no good reason why this whole northerly region cannot be profitably cultivated, as well as the land in the same latitude on the St. Lawrence. Its remoteness from navigable waters and railroads, is to a considerable extent offset by an excellent and ready market for all farm products, afforded by the lumbering business in all this country. The facilities for travel and commerce will hereafter, at no distant day, be greatly improved by railroad, which will yet traverse this whole region.

A railroad from Belfast to Moosehead Lake is already in process of construction, connecting this magnificent body of water with the ocean, and opening communication with an extensive region of country awaiting the settler's axe. The dwellers of the Aroostook Valley are talking of a branch

railroad from the great Eastern Railroad northerly to the Aroostook Valley. This project will not end in talk. At no distant time we may reasonably expect the whole northerly section of Maine will be occupied by a hardy and industrious people.

The inconvenience of long winters and severe cold may be offset by some important advantages.

The snow in this region usually falls early, and remains upon the ground till the warm weather in the spring, preventing deep freezing, and protecting the roots of plants.

The ground is ready for the plough as soon as the snow disappears. Vegetation is more rapid than in more southerly localities, grain of all kinds maturing without damage from frost. The lumbering business affords a ready market for all kinds of farm products. A farmer in Aroostook can "lay up money" as rapidly as the farmer in Illinois. The country has an abundant supply of pure water, and is entirely free from the poisonous miasmas of the West. Entire exemption from fever and ague is more than an offset for the comforts of a warmer climate.

The gentleman above mentioned remarked that the spiritual wants of the people of that region were cared for by Bishop Bacon, Catholic Bishop of Maine, but that the people would readily turn out to hear any competent Protestant minister; here, then, is an important field for missionary labor. It will be a shame if the emissaries of Rome are allowed to preoccupy this ground. The Maine Conferences should detail at least half a dozen earnest evangelists for this important field, at the next session of Conference.

The prospective increase of population in Maine from the settlement of unoccupied lands in the north, and from the improvement of the vast water power in the more settled portions of the State, must probably settle the question of a reunion of the two Conferences of the State, to which our hearts have strongly inclined us of late. We shall soon have work enough for two Conferences.

S. ALLEN.

The Christian World.

MISSION FIELD.

"All the earth shall be filled with the glory of the Lord." — Num. xiv. 11.

INDIA.—The English Baptist Missionary Society in India has been very successful in converting the heathen to Christ. It commenced its operations there in 1822. Its oldest living missionary is the Rev. George Pearce, who has been laboring in India about forty-three years. In a late address, he gives some very interesting information respecting the progress of Christianity in that country. Idolatry, he says, was never more vigorous than when he entered India; it was then supported by the English Government. The East India Company paid the expense of idol festivals. Government officials led in idol processions. "Lord Clive offered \$1,200 at an idol temple. Juggernaut was annually decorated with 3,000 yards of broadcloth sent from Government stores. The Governor-general, Lord Auckland, though brother of an English Bishop, presented offerings with the Hindu rajah to the temple at Umasaur. The processions were crowded, and public obscene orgies were shamelessly indulged in. The sutttee was regularly practiced, and Government provided police to protect it, and no less than 1,260 widows were burned every year in Bengal, that part of India most under the eye of the Government. Since that time, almost entirely under religious influences, all bloody rites have been suppressed, superstitions have been torn away, and the dawn of a new era has certainly risen."

TURKEY.—The American Board is doing a great work in Turkey. At Marash, Central Turkey, they have a flourishing theological school, and its recent annual examination was a season of unusual interest. A writer, giving a description of it, says: —

"Over 1,000 visitors were present during each session of two days, and on one afternoon as many as 1,500, including the Pasha and many of the principal men of the Armenian and Catholic communities. The students did nobly, and deep impression was made on the community. Native helpers were stoned out of Marash sixteen years ago, while now there are five hundred church members."

FROM OUR MISSION ROOMS.—We receive the most cheering news from our Mission Rooms at New York, respecting our foreign missions. In Sweden the work is spreading and deepening everywhere, and neither houses nor halls can hold half the people who press to hear the word of the Lord. "Norway is beginning to feel the powerful movement, and will, we sincerely believe, be yet lighted up with the divine flame." The work is prospering in China. There are now in Foochow and in the surrounding country, 651 members of the M. E. Church, and 764 probationers. The membership more than doubled itself throughout the mission in less than six months. The revival interest still continues.

INDIA MISSION CONFERENCE.—This Conference held its session in Barreilly, India, Jan. 27, 1870. Bishop Kingsley was present and presided. It was a season of much interest. The year had been a prosperous one. They report 468 members, and 303 probationers. Seven natives were ordained deacons, and two elders. The Gospel is getting a strong hold on the people, and it will soon triumph there, as it will everywhere.

MR. BURLINGAME'S SERVICE.—Mr. Burlingame did a great work in China, a work that will remain, though he has ceased to work on earth. The *Spirit of Missions* contains the following: —

"Through his influence an American geologist was employed, who has

demonstrated the great extent of the coal mines. Wheaton's 'Elements of International Law' was translated into Chinese by Dr. Martin, an American missionary, and adopted as a national text-book by his advice. The first grant for a submarine telegraph, connecting the treaty ports from Canton to Tientsin, was made to him, by which the trade of China was increased from \$2,000,000 to \$300,000,000. He warmly favored the commission which two years ago was despatched to Europe, and the establishment of a university for the cultivation of the sciences of the West, and has been an ardent supporter of the great cause of missions, which has done so much for civilization and for commerce, as well as for Christianity."

Lay Delegation.

Will you please allow me space in your columns, to call attention to one or two points in the article (March 8) of our esteemed and beloved Dr. Webber, which seem to me not well taken.

Adopting the "supposition" that "upon the pastors alone Christ has devolved the responsibility of the administration of His spiritual government," he adduces a number of Scripture quotations in support of that position. But it seems to me that every passage which he has quoted, which at all touches the question, teaches the exactly opposite of his view.

The first passage to which he refers is the "Great Commission," "Go ye and teach all nations," etc. I ask, is government here inculcated? "Teaching" may or may not imply government. If it does, then it is to be discovered elsewhere and not in this passage. We certainly fulfill the command to "teach" without assuming any authority to control those who consent to our instructions. There is surely nothing in this passage which implies it. Nothing even is said of gathering the "disciples" into organized bodies, much less is mention made of any form of government for such bodies. Church arrangements must be sought elsewhere, and as Christ was with them "forty days and spoke of the things pertaining to the kingdom of God," in the practice of the apostles, and in their instructions to the churches, we naturally expect to discover the mind of Christ as imparted to His servants. Only by far fetched inference is it possible to derive government from this passage; still less can we see there "government exclusively clerical."

He next quotes in support of the theory of clerical control, 1 Cor. v. 3. But quoting only that portion of the text which more particularly impresses his own mind, the good Dr. does not seem to notice that he omits a very important expression. As he cites it, the passage seems to show conclusively that Paul unites himself in authority with Christ in the judicial decisions. "In the name of our Lord Jesus Christ and my spirit." But the full passage given would have shown (and the Greek demonstrates it), that not "our Lord Jesus Christ" and "my spirit" are together in construction, but "ye" and "my spirit;" and thus the sentence reads, "ye and my spirit being united." Paul does by no means join himself to Christ in the transaction, but simply unites his "judgment" with that of his brethren, and thus makes the act of discipline that of the Church in unison with his own spirit. A pastor of the M. E. Church may "judge" in his own mind in regard to the guilt of a delinquent member, but he has no power to expel him from the communion of the Church until his brethren have "come together" and pronounced upon the case. So apostolical are we in not consenting to a government of the Church "exclusively clerical," believing that a minister being human, and liable to mistake and error, should not have the entire control in government, however "apt to teach" he may be. This passage fully quoted, does not therefore support the theory of a government by the clergy only, since not even an apostle in the Church of Christ could expel a member. The Church must act in the case, should they choose to do so. Precisely the opposite of Dr. W.'s view is in the passage, as it seems to me.

Next we have 1 Tim. v. 17, "Let the elders that rule well be counted worthy of double honor," etc. But that "etc." has a remarkable force, completely undermining the foundation of the Dr.'s position. The remainder of the text is, "especially they who labor in the word and doctrine," i. e., the preachers. We have in this passage full proof that there were in the Church "ruling elders" who did not preach, who were therefore laymen. It really settles the whole question. We all know that the word "presbyter," transferred from the Greek without translation, does by no means signify a preacher in its original signification, nor does it necessarily in its application. It was simply an elder person, an "elder" one, and as we naturally look to the elderly for counsel and direction, it has all ways been regarded as eminently proper that they should be selected as rulers. Hence in all ages it has been customary, more especially in ancient times. In Homer and other Greek writers we find the term applied to chiefs. Moses, in selecting those who should assist in the government, selected the elders of the people; and as this class of men were naturally and properly chosen, the office itself came to bear this designation, and therefore men who were called upon to fill the office were called "elders," even though some might be placed therein who were not among the aged.

We find that the members of the Jewish Sanhedrin have this title, the term having been in use from the time of Moses, who was really the founder of this senatorial court. And whether the practice was adopted and continued in the Christian Church from the Jewish form or not, it is clear that there were in the Church as founded by the apostles, "elders" who did not "labor in the word and doctrine," who were not in the ministry. The government was not "exclusively clerical."

Dr. W. quotes still another passage, "Remember them which have the rule over you, and submit yourselves," an injunction the importance of which it is impossible to overestimate, both

in Church and State, since nobody can continue to exist without submission to the laws and obedience to those "who have the rule." But the passage does not touch the question, which is, who are those "who have the rule?" It does not affirm that monarchy, oligarchy, or republic is the true order. We are to learn elsewhere in regard to it, and this passage, so frequently quoted as a quietus upon the discussion of the propriety of change in our own economy, has really not the slightest bearing upon the subject.

We agree with the excellent Doctor, that "the meaning of these, and passages of like import, where no prejudice exists, and no special case is to be made out, appears too obvious to be mistaken." (The italics are mine).

All of them which bear upon the question teach directly that the government of the Church was not vested in the clergy alone, but in the Church as a body. And there are other Scriptures, as the Doctor intimates, "bearing more or less directly upon the question." For example, see Acts xv. 22, 23. An important decision concerning the Gentile churches was to be made, most important question to be settled. A dispute had arisen at Antioch in regard to circumcision. Paul, as an apostle, did not take upon himself to decide it. It must go to the Church at Jerusalem, not to the apostles merely, but the "apostles and elders." But when it came to Jerusalem, it was referred to "the whole Church." And having decided it, not the authority of the "apostolic college" alone was invoked, but the decision was sent to the Gentiles in the name of the "apostles and elders and brethren."

We do not hesitate to affirm that, in theory and practice, government in the first age of the Christian Church was by the Church, and not committed to the ministry alone. Dr. W. fortifies himself by quoting the opinions of several writers of eminent reputation. But since as long a list, and that comprising names of as high authority, might be presented who support the other side; and since the "law and the testimony," to which we have appealed, do not present a text supporting the idea of an "exclusively clerical government," we need not dwell at length upon those opinions. It is to be noted, however, that Dr. A. Clarke, as quoted by Dr. W., in commenting upon 1 Cor. v. 3, misquotes the passage, as does Dr. W. himself, and thus makes it teach a doctrine diametrically opposite to what the text does teach, as a correct quotation demonstrates.

Space will not allow me to notice other errors of Dr. Clarke which appear in the quotations, nor show, as might, I think, easily be done, that the quotations given from other authors fail to substantiate the positions taken of a "government exclusively clerical." Hide it from ourselves as we may, we shall fail to find such a government till the "mystery of iniquity," which Paul affirmed was working under his own eye, had reached a condition of power and influence which rendered the Papacy possible at the next step. Clerical supremacy existing in the Roman Church in its most absolute and despotic form, descending from that into the English Church, adopted by Mr. Wesley in a form as absolute, though not despotic, it is not strange that as "loyal sons of Wesley," we should have received and cherished it, in theory. But at the same time the fact that in practice we have materially modified it (and Dr. W., as P. Eider, does at every Quarterly Conference, acknowledge that laymen have a right in the government of the Church), is sufficient evidence that among a people "free in Christ Jesus," government by a single class, however wise and holy, does not command itself to the mind or conscience as reasonable and appropriate.

Having, therefore, recognized in practice the principle, that Church government does not rest in the clergy alone, it is to be hoped, that "in God's good time," we shall get back in Church government, as we believe we have long since in doctrine, to the good old standard of the Apostolic Church, when, according to the dictates of reason and charity, the decrets ran not in the name of the clergy alone, but were dictated by the authority of "the whole Church," the "apostles and elders and brethren."

"Surely it is time to pause and consider!" If with a defective Church government, we have progressed so rapidly, what shall it not be, when, if we retain the "spirit of holiness," we shall unite our wisdom and strength in a consolidated body, with "Holiness to the Lord" upon our banners, and "Fraternity and Equality" the principle of our affectionate co-operation.

Yours truly,
S. R. BAILEY.

The Farm and Garden.

Prepared for ZION'S HERALD, by JAMES F. C. HYDE.

Any person desiring information on subjects in this department will please address its Editor, care of ZION'S HERALD.

VITALITY OF SEEDS. — It is important for the farmer to know how long seeds may be depended upon for germination. There are few things more provoking than to plant seed, wait patiently for days or weeks, perhaps, until it is too late to sow again, and then find that the seed was too old and would not germinate. It is always best to be on the safe side, and not risk them beyond the minimum time given below. Beet seed is good for seven to ten years; carrot, two; parsnip, two; radish, five; turnip, five to eight; onion, two; asparagus, four years; cucumber, eight to ten years; melon, eight to ten, and all the better for the keeping, producing more and better melons and less vines; squashes, seven to ten years; cauliflower, four or five years; cabbage, five years; spinach, five years; celery, ten years; endive, ten years; lettuce, five years; beans, three to four years; peas, two to three years; corn, two or three years; egg-plant, seven years; martynia, three years; pepper, five years; okra, five; tomato five.

Seed is often condemned if it fails to come up, when the fault is not with the seed but with the sower. It is planted too deeply and decays, or not deep enough in dry weather, and fails for want of sufficient moisture. Heat and moisture, with a proper depth of soil, are the indispensable conditions to the successful germination of any seeds.

SELECTING SEEDS. — Those who intend to purchase flower and other seeds, for this spring's use, will do well to make up their list as soon as convenient, especially if they have to send by mail or express for them. At this season of the year the seedsmen are more at leisure than they will be by and by, and can fill their orders with more care, as well as supply many things that they cannot at a later day. The seedsmen publish very full and complete catalogues that may be had on application, from which one may select the choicest varieties. Purchase only of those who have a good reputation, or in nine cases out of ten you will be disappointed.

ARRANGE FOR THE FLOWER-GARDEN. — During the next few weeks, before the busy season comes on, arrange for the flower-garden, and lay your plans to have a good one. Don't accept a poor, out-of-the-way corner, but take the most conspicuous position on the whole farm, where everybody will see and enjoy the flowers. There are thousands in this world who are too poor, or for some other good reason cannot have a garden, but who can and do enjoy the gardens of others as they pass by. Flowers are among the most beautiful things of earth, given to us to enjoy. Let us make hearts glad by planting them where they may be seen of many.

MR. EDITOR: — For years seedsmen have been doing a wrong to the public in my name, by advertising "Lester's Perfected Tomato," while, for the most part, they were selling spurious, mixed, or degenerate seed. After long culture, I produced my new variety and gave it free to the world. Its superiority was at once acknowledged at home and abroad. But it has nearly disappeared. To save it from being lost, and the public from further imposition, I started a few plants last season, and entrusted them to Mr. J. Payne Lowe, Little Falls, New Jersey, or P. O. Box 3,242, New York, who raised from them the only genuine, perfected seed I know of, and from him alone (I am not a seedsmen) can any be had which I will be responsible for.

By printing this, you will save the public from deception, and greatly oblige,

Yours truly,
C. EDWARD LESTER.

We received with the above a few seeds of the "Lester's Perfected Tomato," that we have placed in good hands for trial. We remember this variety when first sent out, and formed a very favorable opinion of it, but of late years we have not seen it. It is large and handsome, of a pinkish hue, and of excellent quality. It is not easy to keep a variety distinct, when raised with or near others, and seedsmen and others cannot be too careful in such matters.

The Righteous Dead.

REV. DR. MCCLINTOCK. — Action of the Board of Managers of the Missionary Society of the Methodist Episcopal Church, taken this day (March 15, 1870).

On motion, a Committee of five, namely, D. Curry, G. Haven, W. L. Harris, G. G. Reynolds, and J. French, were appointed to prepare a suitable minute in relation to the decease of Rev. Dr. McClintock.

They subsequently adopted the following by a rising vote, and directed a copy to be furnished to ZION'S HERALD for publication:

"The Board of Managers of the Missionary Society of the Methodist Episcopal Church having been informed of the decease on the 4th instant, at Madison, N. J., of the Rev. JOHN MCCLINTOCK, D. D., LL. D., President of Drew Theological Seminary, make this minute to his memory:

"We recognize the death of our brother and fellow-laborer as a heavy loss to the Church and to society, and a bereavement to ourselves personally; and though he was not at this time officially connected with this Board, yet both by his past services in it, and his unceasing devotion to its great objects, he has come to be considered by us as among our efficient co-workers.

"We recall with lively gratitude to God, and with pining remembrances, his relations to this Board, and to the cause of Missions; his zeal for God; his fruitful labors and the abundance of his available talents, and his highly valuable services in the Church; and now that he is removed from the scenes of his earthly activities, we pray that a double portion of his spirit may rest upon us who survive.

"As the head of one of our chief theological seminaries, Dr. McClintock was brought officially into close contact with the interests of our ministry, of the future, and of the missionary work of the Church; and while we mourn for his departure, we also rejoice, and thank God for all the good that, through God's grace, he has been enabled to accomplish.

"And while, as in duty bound, we deeply sympathize with the afflicted widow and family of our deceased brother, with whom we too are afflicted, we may rejoice with them, also, in the grace so richly bestowed upon him, and in the blessed hopes of the gospel, now, doubtless, so fully realized by him in the presence of the Lord."

DAVID TERRY, Recording Secretary.
M. E. Mission Rooms, New York, March 15, 1870.

SISTER LIZZIE. — wife of Bro. David M. Richardson, and daughter of Bro. Jacob and Mary Clark, departed this life, in Lowell, Jan. 30, 1870, aged 36 years and 8 months.

Sister Richardson was converted at the age of 17, under the preaching of Rev. E. Flisk, of New Hampton, N. H., and was by him baptized and taken into the Free Will Baptist Church. After her marriage she, with her husband, united with the St. Paul's M. E. Church, of Lowell, Bro. G. M. Steele pastor. After entering into the service of Christ, our good sister did not remain idle. She entered with heart and hand into the good work. Charity was one of the bright ornaments which adorned her soul. She was the comfort and counselor of the home circle. Her sickness was short, and death came quite unexpected; but it found her with her lamp trimmed and burning. She was not able to talk much; but what few expressions she used were full of hope and trust in her Saviour. The day before she died she looked up to her mother, with a bright smile, and said, "I have got a glimpse of heaven, mother. O, how beautiful it is! Do not try to keep me here." A little while afterwards, she called her husband's sister, and asked her if she would stay and take charge of her house, and care for her husband, and be a mother to her children. On receiving an answer in the affirmative, she gave up every earthly thought. A few hours before she died, she said to her sister, "I felt a little fearful of death, before it came; but now it is come, Jesus came with it. Change me, dear sister; for I want to meet Him in clean white robes." In one of her last struggles, she looked up to her father, who was supporting her, and said, "O, father, it is hard beating up the harbor, but the old

ship Zion will carry me safely into port, for Jesus is at the helm!" In a little while the port was reached, the anchor cast, and her freed spirit wafted by angels to her home in heaven.

Will the *Morning Star* please copy?

A. DAY.

SUSAN JAMES. — wife of John Byers, of Rochester, N. H., died in Worcester, Mass., March 1, aged 59 years.

She was born in England, and embraced the religion of Christ in early life, and immediately joined the Wesleyan Methodists. About twenty-four years ago, with her husband and family, she came to this country, and located in this place; and here she joined the M. E. Church, and at once identified herself with all its interests. From that time, as before, she was a devoted Christian, and an honor to the society of which she was a member. Her Christian character was marked by faithfulness and constancy at all the means of grace. Her Christian experience was clear, deep, and earnest, rather than superficial and showy. She loved the preaching of the Gospel, was a faithful class-leader and Sunday-school teacher. She possessed that grace which, in the sight of God, is of great price, — a meek and quiet spirit; and was remarkable for her ability to cheer the discouraged, and to console the afflicted. As a friend, she was true and faithful; as a wife and mother, she was kind, affectionate, — striving, in every possible way, to make her home pleasant, and her husband and children happy. Her memory is a precious ointment poured forth, more to be valued than much gold. Our loss is gain to one of the purest spirits that has passed the Jordan of death.

L. F. CUSHMAN.

Rochester, N. H.

Sister ELIZABETH THOMSON died in Bristol, Me., Jan. 20, 1870, aged 85 years.

Sister T. was born in Chelsea, Mass., and moved to Prospect, Me., some eighty years since. She was awakened under the preaching of Rev. J. Lee, and experienced religion some sixty-two years ago. Removing to Portland, she joined the M. E. Church, under the pastorate of Rev. D. Kilburn. Afterward she removed East again, and finished her earthly course with Mrs. Yates, her only daughter, in Bristol, Me. Sister T. mourned the loss of her excellent husband and six sons, who were called hence before her. One son, Rev. D. Thomson, of the East Maine Conference, and Mrs. Yates, of Bristol, remain of her large family. This estimable woman was a noble example of primitive Methodism. Deeply devoted to God, and well versed in Methodist theology and the usages of the Church, she was capable of defending her principles, but always with love and humility. Her outward life was almost without fault. Though old in years, the heart seemed never to grow old, but was always interested in the young, who loved her in return; and the kindly instincts of her Christian heart seemed to increase with her years. Sister T. was deeply interested in the great events transpiring in the world; and as she retained her mental faculties until near her death, her mind was well stored with interesting facts, and her conversation interesting and instructive. Her last hours were hours of great pain; but bearing all with patience, she bade adieu to earth, with lively hope of a better world. Among her last words was "Glory!" With this trembling on her tongue, she fell asleep in Jesus.

C. B. DUNN.

Damariscotta, March 14.

Sister CHARITY PIKE, wife of Bro. Thurston Pike, died in Cornish, Me., Jan. 14, 1870, aged 70 years and 5 months.

Sister Pike, with her husband, was converted to God forty-five years ago; and at the gathering of a class in this place, in March, 1831, Bro. Pike and wife were the first names put upon the class-paper, — Bro. Pike being made leader. She lived with her partner in life nearly fifty years; and as they grew in years, they grew in affection and esteem. Sister Pike was one of those strong Christians whose influence for God and our holy religion was constant. She was a faithful witness of the power of Christ to save. Hers was no spasmodic and occasional religion, but a steady, burning light. She lived by faith on the Son of God, and through her long career, she was always hopeful and trusting. It was always pleasant to visit her. She was for many years deeply afflicted; yet she always lived on the sunny side of the tree of life. As she had sown in life, so in death did she reap. She died in the Lord. B. F. P.

JOSEPH PERKINS was born in Topsfield, Mass., July 3, 1820; baptized and received into the Church, by Rev. John Smith, in 1855; and died, in his childhood's home, Dec. 18, 1869.

Disease fell suddenly and severely upon him; yet he was enabled to meet his call as the Christian should. Much of the time of his connection with the Church he held the position of steward and class-leader, through his retiring disposition led him to shrink from prominence either of position or action. He was a kind husband and father, a useful citizen, and died in peace, and full assurance of a better portion beyond.

S. F. C.

Died, in Gorham, in great peace, Feb. 16, 1870, DANIEL FREEMAN, aged 85 years.

Bro. Freeman was a man of wonderful faith, and deep Christian experience. The things of the Spirit were to him as much certainties as the things of eyesight; hence, when he bore testimony for Jesus, every heart felt that there was a reality in religion. His last sickness was long and severe; but he endured all with the most serene patience and resignation. Glory be to God for the power that not only conquers death, but also every other enemy before we meet the last!

H. B. ANNOT.

Gorham, March 17, 1870.

Died, in Sterling, Mass., March 2, 1870, CHARLES BALDWIN, aged 32 years.

Bro. Baldwin experienced religion, about four years since, under the labors of Bro. N. D. George, during a revival of the work of God in this place. He soon connected himself with the Church, of which he remained a worthy member, until called by the Master to join the Church above. When he could say no more, when the power to articulate was gone, he pointed upward with his hand, as much as to say, "I am going; meet me there."

Oakdale, March 16, 1870.

W. WILKIE.

Died, in Philipston, Nov. 25, 1869, EBENEZER DOANE, aged 82 years, 2 months, and 25 days.

He was born in Eastham, Aug. 31, 1787, and, while living in Hardwick, in the age of 21, found Christ present to save, and joined the M. E. Church in West Brookfield. He soon went to Springfield, and moved his relation to Feeding Hills. He was married, at the age of 24, to Miss Relief Twitchell, and settled in Petersham, where, like Jacob of old, he immediately erected a family altar, the fire of which was never permitted to go out till the last of life, when, faint and weary, he left the altar for a place near the throne, to be invigorated by the breezes of heaven. His doors were open to the itinerant. The last he ever entertained was Rev. D. Dorchester; and among the first, was Rev. Asa Kent and wife. In 1831 he removed to Philipston, where he died. He commenced taking ZION'S HERALD Jan. 1, 1834 (and his widow has in her possession some copies of that number), and continued to take it till the day of his death (excepting six months), always paying in advance. Surely there should be a place in ZION'S HERALD of today for this record of one who has stood so nobly at his post, read its pages for forty-five years, and done so much for the support of the Church — having been a steward and trustee in the Church of God the most of his Christian life. Those who knew him best say he has made a happy change. He was a constant, faithful Christian, and has left not a shadow of a doubt but that, with Enoch of old, he walks with God "Over the river, where the fields are all green."

Shrewsbury, March 9, 1870.

W. M.

Mrs. CAROLINE BALDWIN died in Willimantic, Mass., Feb. 9, aged 62 years. She was received into the M. E. Church in South Hadley Falls a few months before her decease. Her Christian character was the best, her dying faith triumphant.

ALFRED NOON.

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The Secular World.

REVIEW OF THE WEEK.

DOMESTIC.

The talk in Washington now is in reference to an increase of the army, as troops are needed in the South and on the frontier. Tennessee, North Carolina, and Georgia are so far from being reconstructed, that authority cannot be maintained, nor is life safe without military power. The President is reluctant to send men into the South until he knows the will of the Congress, — but something will soon have to be done, or the old battle will all have to be fought over again. In fact, we have eaten the dinner (of peace) before it was cooked, and now we are troubled with indigestion.

It is expected that the defalcations of Collector Bailey of New York will amount to about \$120,000. Some suppose he has committed suicide, as he has not been heard of for some weeks.

The Maine Legislature adjourned on the 24th instant, after a session of 78 days. A bill concerning specie payments was passed. Also bills to incorporate the Union Depot Company and to provide in part for the expenses of the government. The Secretary of State reported that 336 bills and 105 resolutions had been passed.

The President, on the 23d, sent a message to Congress on the subject of the decline of American commerce. He says it is a national humiliation for this country to be compelled to pay from twenty to thirty million dollars yearly for ocean freight which American citizens should share with the citizens of other countries. He says a direct money subsidy is less likely to be abused than indirect aid, but recommends the passage of the two bills reported by the special committee on the subject.

The weather has been extremely cold the past week, with a clear sky and high N. W. winds. It will probably, however, be the last really frosty weather we shall have this season, though we may anticipate more snow. Spring is a fabulous season, like the age of gold, at least in New England.

Nothing has been heard of the steamer City of Boston.

A serious boiler explosion occurred in Pittsville, Penn., by which three boys were killed and several injured.

The Rhode Island Senate has passed a bill to prohibit the sale of liquors and to establish a State Constabulary.

FRANCE.

The trial of Prince Bonaparte is progressing at Tours. It is an exciting occasion. Flonquet, the counsel for the prosecution, in his opening speech, accuses the Prince of having previously killed no fewer than four men. There was much disorder in the court, and one man, M. Foville, was sentenced to ten days' confinement for contempt of court.

It is believed that the tripartite treaty between France, Russia, and Prussia, will shortly be consummated.

Most of the Paris papers commend unreservedly the new reforms proposed by the Emperor.

SPAIN.

General Prim has issued orders to army officers and to the Madrid garrison to obey no orders in extreme emergencies, unless signed by him.

SOUTH AMERICA.

A commercial panic exists in Buenos Ayres, Paraguay having been laid waste by war, the people are in a condition of great wretchedness.

NEWS NOTES.

War has broken out again in New Zealand.— Irish affairs still are uppermost in English legislation.—A bill permitting dissenters to be buried in Church burying grounds, was carried through the House of Commons after strong opposition.— The President approves the course of General

Canby.—The Cuban war is a mighty small affair at present.—The submarine cable from Suez to Bombay is complete.—One of the lost arts—the Anti-slavery contest.—An art not lost—abuse.—The License Bill in the Massachusetts State Senate has been postponed till March 31, to-day.—Another British turreted ship has been tried and proved a great success.—The testimony given by the officers of the Bombay before the court of investigation at Yokohama, has been received here. It goes to show that no one on the Bombay was aware of the condition of the Onida, while there was much alarm for that of the Bombay, and it was deemed necessary to make for shoal water with all speed.—The Kansas State Capitol is to be adorned with a portrait of John Brown.

Commercial.

BOSTON MARKETS.

WHOLESALE PRICES. March 26, 1870

GOLD.—\$1.11.
FLOUR.—Spermaceti, \$4.25 to 4.75; extra, \$5.75 to 8. Michigan, \$1.25 to \$5.00; St. Louis, \$7 to 10.00; New Orleans, \$1 to \$1.08; mixed, \$1.05 to \$1.14.
OATS.—60 to 70c.
RICE.—\$14, \$1.00.
SALT.—Timothy Herbs, Grass, \$4.75 to 5.50; Red Top, \$2.00 to 2.25 per sack; R. I. Beet, \$2.00 to 2.50 per bushel; Clover, 14 to 16c. per lb.
APPLES.—Per barrel, \$5.00 to 6.00.
ONIONS.—\$4.50 to 5.00 per barrel.
POKE.—\$30.00 to \$31.00; Lard, 15c. to 16c.; Hams, 16c. per lb.
BUTTER.—30 to 50c; choice Dairies, 36 to 40c.
CHEESE.—Factory, 17 to 18c.; Dairy, 12 to 15c.
EGGS.—27 to 28c.
DRYED APPLES.—11 to 15c. per lb.
HAY.—\$18.00 to 25.00 per ton, per cargo; \$24.00 to 27.00, by car load.
POTATOES.—\$2.50 to 2.75, per barrel.
GREEN POTATOES.—\$6.00 to 6.00 per bbl.
BEANS.—Extra Peas, \$2.75 to \$3.00; common do., \$2.50.
PEARS.—\$20.00 to 25.00 per bbl.
CRANBERRIES.—\$18.00 to 22.00 per barrel.
ORANGES.—\$3.75 to 4.50 per box.
LEMONS.—\$1.00 per box.
SQUASHES.—Marrow, \$5.00 per cwt.; Hubbard, \$1.00.
CARROTS.—\$1.50 per barrel.
BANANAS.—\$1.25 per bbl.
TURNIPS.—\$1.25 per bbl.
TURKEY.—\$2.00 per lb.
HAMS.—Flour is moving slow, at former rates. Apples, 50c. higher. Pork, \$1 lower. Lard, in large packages 1 cent off. Hams, unchanged. Butter quoted lower, and dull. Potatoes plenty, and unchanged. \$2 advance on Cranberries. Squashes the same as last week.

The Markets.

BRIGHTON CATTLE MARKET.

For the week ending Thursday, March 24.

Weekly receipt of Cattle, Sheep and Swine, carefully prepared for the current week:—
Cattle, 923; Sheep and Lambs, 4,469; Swine, 800; number of Western Cattle, 627; Eastern Cattle, 31; Working Oxen and Northern Cattle, 105. Cattle left over from last week, 100.
Pork.—Beef Cattle—Extra, \$13.00 to \$14.50; first quality, \$12.25 to \$12.75; second quality, \$11.50 to \$12.00; third quality, \$10.25 to \$11.00; poorest grades, \$7.50 to \$9.50 per 100 pounds (the total weight of Hides, Tallow, and Dressed Beef).
Brighton Hides—\$2.00 per lb.
Brighton Tallow—\$1.67 to \$1.75 per lb.
Country Skins—\$1.25 each.
Hides—\$2.50 to \$3.00 per lb. for country.
Tallow—\$0.75 to \$1.00 per lb. for country.
Sheared Sheep Skins—37c. each.
Lamb Skins—\$1.50 to \$1.75 each.
Sheep Skins—\$1.50 to \$1.75 each.
Goat Skins—\$1.60 to \$1.75 each.
Calf Skins—\$1.60 to \$1.75 each.

Working Oxen.—The supply was not so large as that of last week. We quote \$1.50 to \$1.60, \$1.60, \$1.70, \$2.00, \$2.25, \$2.50, \$3.00, \$3.50 per pair.
Milch Cows—Extra, \$8.00 to \$11.00; ordinary, \$5.00 to \$8.00; Store Cows, \$5.50 to \$6.50 per head, or much according to their value for Beef. Prices depend a great deal upon the fancy of the purchaser. Most of the Cows in market are of a common grade.

Sheep and Lambs.—Those from the West were taken from the cars at a commission. There were several lots from the Western part of the State sold at prices which did not bear. We quote Extra lots, \$6.00 to \$8.75 per head; ordinary lots, \$2.50 to \$4.50 per head, or from \$5 to \$10 cents per lb.

Swine.—Store Pigs—Wholesale, 10 to 11 cents per lb.; retail, 11 to 12 cents per lb. Selected lots, 12 to 13 cents per pound. Fat Hogs—None at market.

REMARKS.—On account of the short supply this week and Cattle costing higher at Albany, the prices are one quarter of a cent per pound higher than those of last week. There was not so good a demand for the large Fat River Cattle, but for good smooth Western Steers better prices were obtained. There were but a few Eastern Cattle in market. Several lots were taken back to Maine last week, and there were a few left over.

MASON & HAMLIN ORGANS.

The Mason and Hamlin Organ Company have just issued what they term a Testimony Circular, which is certainly remarkable as presenting such an amount of testimony to the excellence of their instruments. It contains six large newspaper pages, closely printed, and thus includes as much matter as an ordinary duodecimo volume. Nearly one thousand persons, most of them experts in the matter, testify to the rare excellence of the Cabinet Organs made by this Company. The character of the testimony is indeed quite as remarkable as its quantity. Nearly all the most prominent musicians in the country are quoted; the principal organists, pianists, and teachers of chief American cities are among those who say that these are the best among instruments of the class. A number of well-known European artists testify to the same effect. Extracts are given from Paris and London papers which admit that these organs are superior to those of European make. American newspapers are equally emphatic. But what is, perhaps, even more satisfactory, is the testimony of hundreds who have these organs in use, as to their working qualities. After looking over such a mass of testimony, one cannot well doubt that the reputation of this Company is richly deserved. By sending his address to the Mason and Hamlin Organ Co., 144 Tremont Street, Boston,

or 506 Broadway, New York, any one can have a copy of this circular sent him gratuitously, postage paid.—W. Y. Evangelist

TO ALIVIATE THE PAIN attendant on Inflammation of the Throat, Lungs, and Kidneys, you have but to use the WHITE PINE COMPOUND. It is sold everywhere, and gives the best of satisfaction to all who try it.

5 Mar. 31 It

THE LARGEST NEWSPAPER MAIL which goes to any one firm in this country, is received by G. P. Howell & Co., the New York Advertising Agents. Their place of business is at No. 49 Park Row.

S. K. Bliss & Son, 41 Park Row, New York, have recently published the Sixteenth Annual Edition of their Illustrated Seed Catalogue and Guide to the Flower and Kitchen Garden. See their Advertisement.

Church Register.

HERALD CALENDAR.

CONFERENCE SESSIONS THIS MONTH.
East German, Fortieth St., N. Y., March 30, Ames.
Nebraska, Fremont, March 31, Clark.

Penobscot Valley Ministerial Association, Upper Stil water, Monday, April 4.
Agamemnon Preachers' Meeting, South Eliot, Monday, April 11.

POST-OFFICE ADDRESSES.

Rev. G. W. Brewster, Putnam, Ct.
Rev. John H. Marsh, Greenwood, Baltimore County, Md.

QUARTERLY MEETINGS.

NORWICH DISTRICT—FIRST QUARTER.
April—2, 3, East Main Street, Norwich; 4, Norwich North; 5, Second Street; 6, Central Church; 7, Griswold; 8, Vinton; 9, 10, Hospital; 11, Plainfield; 12, 13, Canterbury; 18, Baltic; 19, Willimantic; 20, Stafford Springs; 21, Staffordville; 22, South Coventry; 23, 24, Willington; 25, Gurneyville; 26, New London; 27, Niantic; 28, Lyme; 29, Uncasville; 30, May 1, Gale's Ferry.

May—2, Greenville; 7, 8, East Glastenbury; 9, South Glastenbury; 10, Portland; 11, Haddam Neck; 12, East Marlboro; 13, Marlboro'; 14, 15, East Haddam; 16, Colchester; 21, 22, Torrington; 23, Rockville; 24, Wappington; 25, Warehouse Point; 26, Thompsonville; 27, Hardwick; 28, 29, Somers.

June—5, Vernon; 6, 11, 12, North Manchester; 13, South Manchester; 14, Burnside; 15, East Hartford; 16, Quarryville; 18, 19, Lebanon; 20, Danversville.

Geo. W. Brewster.

NEW BEDFORD DISTRICT—FIRST QUARTER.

April—1, 2, 3, W. Fairhaven; 4, 5, Falmouth; 9, 10, E. Falmouth; 11, 12, Sandwich; 16, 17; Osterville; 23, 24; Marion's Mills; 24, 25; Barnstable; 27, 28; Yarmouth; 29, 30; Harwich; 29, East Haddam; 27, 28; Barnstable; 29, 30; May 1, May—Orleans; 1, 2; Provincetown; Centenary, 6, 8; Provincetown, Centre, 7, 8; 9, Truro; 9, Wellfleet; 10, Middleboro'; 18, Nantucket; 14, 15; Middleboro'; 21, 22; 23, Wareham; 28, 29; Marion; 29, 30; June—Fairhaven, 4, 5; Acushnet, 5, 6; Long Plain; 7; Allen Street, 11, 12; County Street, 12, 13; Fourth Street, 18, 19; Pleasant Street, 19, 20; Edgartown; 28; Chilmark, 20, 21; North Shore, 26; Holmes Hole, 24, 25; W. T. Harlow.

LONG SLIP.—DEAR BRITISH.—Suffer a word in reference to that long slip of statistics sent out by the Book Concern, and handed you by your President Elder. It is obsolete in the Maine Conference. Our Conference sheet for statistics, prepared by Bro. Magee, contains all that is in the long slip, except "Collected for Centenary Fund," and we shall not need that again for ninety-six years to come. We can fill the official statistical table from our Conference sheet, in every particular. It will therefore be an accommodation to whomsoever may be on the Committee for publishing the Minutes, if the members of our Conference will disregard the long slip entirely, and use only our own Conference sheet.

The Report for Sunday school Statistics, attached, is also behind the times; for the S. S. Union has adopted a new list of statistical questions. And the fact is, that long slip is superannuated, and ought to have died "long ago, very old." C. C. MASON.
Skowhegan, March 15.

FORTRESS DISTRICT.—Lay Delegates to the Annual Conference for 1870, May 4, to be held at Augusta, Me.:—

Enoch Cushing, Kennebunkport; Adams Merrill, Portland; B. I. Hayes, Limerick; H. G. Harding, Gorham; Alexander Denney, Kittery.

Reserves—Thomas Ames, Standish; F. W. Smith, Portland; B. F. Skillings, Gray.

J. COLBY, Gorham, March 22.

NEW HAMPSHIRE CONFERENCE SEMINARY.—The Trustees of the New Hampshire Conference Seminary and Female College are hereby notified that there will be a special meeting of the Board at the Main Street M. E. Church, Nashua, N. H., on Tuesday, the 5th day of April next, at 7 o'clock p. m., for the transaction of such business as may properly come before them.

By resolution of the Board. A. B. WATSON, Secretary. Tilton, N. H., March 26, 1870.

WHEREAS it has pleased the Lord to pour out His Spirit in unusual measure upon the churches in many portions of our common country, and upon a few of those within our own bounds; yet we are pained to learn from the statistics that the number of additions by probation, in the Conference at large, during the past year, has not been as large as during the year preceding; therefore,

Resolved, That this Conference recognises the absolute need of a special outpouring of the Holy Spirit upon us, and recommends to all the people to observe the first Friday in May, 1870, as a day of humiliation, fasting, and prayer, that God may revive His work, quicken the faith and zeal of believers, and save many perishing souls.

F. UPHAM.

S. A. WINSOR.

SPECIAL NOTICE.—Bishop Simpson telegraphs that, owing to the death of Bishop Thomson, the session of the Vermont Conference is postponed until Thursday, April 21.

J. C. W. COXE.

MAINE CONFERENCE.—I desire, 1. That all preachers who intend to bring their wives to Conference with them, write me to that effect immediately.

2. That all whose health will make it necessary for them to board near the church, notify me at once.

3. That the Presiding Elder send me the names of candidates for admission to Conference (who will be at Conference), and local preachers who will be present for ordination.

4. That local preachers who intend to be present, notify me at once.

5. Any members of Conference who will not be present, will notify me of the fact.

6. Brethren of other Conferences who intend to visit our Conference, and desire entertainment, will inform me of the fact.

O. A. KING.

Augusta, March 26, 1870.

NEW HAMPSHIRE CONFERENCE.—RAILROAD FARE REDUCED.—Two cents per mile on the Concord, Manchester, and Lawrence, and Portsmouth roads. Special tickets for sale at the several stations.

On the Northern, Concord, and Claremont, Contoocook Valley, Worcester and Nashua, and Cheshire roads, fare one way. Return tickets furnished by Secretary of the Conference.

Candidates for examination in the third year's course of study, in the New Hampshire Conference, will meet the Committee in the vestry of the Main Street M. E. Church, Nashua, on Tuesday, April 5, at 9 o'clock A. M. E. WILKINS.

Business Notices.

CROSLAY'S REFORM BRUSHES.—The Greatest Sacrifice yet! 70 Combs per yard! An invoice of these goods just opened, and will be sold at the above low price. These Carpets are of the closest texture, made of fine wool, neat and beautiful figures, and of the most permanent colors. On account of the low price and rapid sale, custom-ers are reminded these Carpets will be on hand but a few days.

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Jan. 6, 1870

Christianity & Skepticism.

A COURSE OF TEN LECTURES, Embracing topics of great interest to all thoughtful minds, whatever the complexion of their religious or philosophical views, will be delivered, the present season, in the OLD SOUTH CHAPEL, Freshman Place, on MONDAY AFTERNOONS.

The Lecture Room is also kindly consented to give the same discourse (or others of similar character) in the SHAWMUT CHURCH (Rev. Dr. Webb), on the Sunday evenings preceding.

The first Lecture will be delivered by the Rev. President HARRIS of Bowdoin College, in the OLD SOUTH CHAPEL, Monday afternoon, January 21. SUBJECT: "The Christian Doctrine of Progress, in contrast with the Naturalistic."

The following is a list of the Lecturers:—

Rev. J. L. Diman, Prof. of History, in Brown University.

Rev. Samuel Harris, D. D., Prof. of Ecclesiastical History, New Haven.

Rev. J. B. Herrick, D. D., Prof. Didactic Theology, Bangor.

Rev. Charles M. Mead, Prof. of Hebrew, Andover.

Rev. Andrew P. Peasey, D. D., Prof. of Christian Morals, Harvard University.

Rev. Noah Porter, D. D., Prof. of Moral Philosophy, and Metaphysics, Yale College.

Rev. Julius H. Seelye, D. D., Prof. of Moral Philosophy, Amherst College.

Rev. Egbert C. Smythe, D. D., Prof. of Ecclesiastical History.</p

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